

Jadeed Edition Mukammal Tehqeeq o Takhreej Ke Saath

# Hisn ul Muslim



Taaleef

**Shaikh Saeed bin Wahf al Qahtani**

Tarjuma

**Haafiz Salahuddin Yusuf**

Tehqeeq o Takhreej

**Abul Fauzan Kifayatullah Sanabali**

Tranlitrator

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[https://archive.org/details/@rehan\\_syed\\_barey](https://archive.org/details/@rehan_syed_barey)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

Assalamualaikum wa Rahmatullah,

Allah Ta'ala ke liye har qism ki taareef hai, jisne dua ko taqdeer ke badalne ka zariya banaya.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، أَمَّا بَعْدُ!

أَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ.

Bhalaa kaun majboor ki iltijaa qubool karta hai jab wo usse dua karta hai. (Surah-an-Naml 27: 62)

### ❁ Dua ke baare mein kuch zaroori baate'n:

Dua ibaadat hai, Allah ke nazdeek dua se ziyaada koi cheez moazzaz nahi, Allah Ta'ala khud bande ko dua karne ke liye pukaarta hai, dua taqdeer ko bhi badal sakti hai, dua zaroor faaeda deti hai, Allah Ta'ala bando'n ko khaali haath lautaane se hayaa karta hai, Allah Ta'ala bande ke uthe hue haatho'n mein khair zaroor daalta hai, Allah se dua na karna takabbur ki alaamat hai, dua na karna Allah ki naaraazgi mol lena hai.

### ❁ Dua karte hue in baaton ka khayaal karna zaroori hai:

Dua ke shuru mein Allah Ta'ala ke liye taareefi kalimaat kehna, dua ke shuru aur aakhir mein Nabi ﷺ par durood bhejna, apni haajat bayaan karna.

Is kitab ke musannif Saeed bin Ali al-Qahtani رحمه الله hain. Inki 20 ke qareeb tasnifaat mein se Allah Ta'ala ne Hisnul Muslim ko ahem muqaam bakhsha hai. Is kitab ki khusoosiyat ye hai ke isme roz-marrah pesh aane waale kaam-kaaj se mutaalliq tamaam duaaon ke alaawa namaz jaisi ahem ibaadat ke azkaar aur duaaen bhi shaamil hain. Is kitab par Allah Ta'ala ne aisa fazl kiya ke ab tak is kitaab ka tarjuma 75 zabaano mein ho chukka hai. Allah Ta'ala muallif رحمه الله ki koshish ko qubool farmaae aur unke darajaat buland kare. Aameen



Urdu transliteration ke liye maine jo nuskha istemaal kiya hai wo Islamic Information Center (IIC), Mumbai ne Shaikh Kifayatullah Sanabali (hafizahullah) ki tehqeeq o takhreej ke saath 2022 mein shaaya kiya. Allah se dua hai ke Hafiz Salahuddin Yusuf (rh), Shaikh Kifayatullah (hafizahullah), IIC, Mumbai ki team aur jin-jin hazraat ne is nuskha ko shayaa karne mein madad ki unki koshishon ko qubool kare. Aameen

Urdu mein is kitaab ke kai taraajim market mein available hain, kuch ka roman transliteration bhi maujood hai. Par un mein tehqeeq o takhreej aur zaroori nishandahiyaan aur wo points shaamil nahi jo is nuskhe mein hain.

Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neechे maujood email par contact keejiye. [rehan.hse@live.com](mailto:rehan.hse@live.com)

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke sawaab-e-jaariyat ki niyyat se saath zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n un tamaam dosto'n ke liye jinho'n ne is kitaab ki taiyyaari mein mere saath kisi bhi qism ka taaon kiya unhe duniya-o-aakhirat mein behtar badla ataa farma aur meri is koshish ko meri najaat ka sabab bana. Aameen

Duaaon ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Nov 7, 2023 – 23 Rabi us Saani 1445

## Kalimatut Takhreej

Azkaar o Duaao'n par likhi gai mukhtasar kitaab "Hisn-ul-Muslim" ko Allah Rabbul Izzat ne jo maqbooliyat ataa farmaai hai wo kisi se makhfi nahi hai. Bi-hamdillah bohot saari zabaano'n mein tarjuma ho kar ye kitaab poori duniya mein mashoor ho chuki hai. Tarjuma ke saath-saath mutaaddid hazraat ne iski tahzeeb<sup>1</sup> aur takhreej<sup>2</sup> par bhi kaam kiya hai. Allah Rabbul Aalameen Muallif, Mutarjim, aur Mohaqqiqeen ko jazaa-e-khair ataa farmaae. Aameen

Islamic Information Center (ICC) Mumbai ki jaanib se naacheez ko bhi is kitaab ki takhreej ka kaam sonpa gaya, is tarah bi-hamdillah mujhe bhi is kitaab ke khaadimeen mein shaamil hone ka mauqa mila. Is kitaab ki takhreej mein raaqim-ul-huroof ne jo tarz o nahj<sup>3</sup> apnaaya hai uski wazaahat pesh-e-khidmat hai.

❁ Sehat o zof ke lehaaz se har hadees ka darja mutaiyyan karne ke baad har hadees ke saath Allama Albani رحمہ اللہ ka hukm bhi darj kar diya gaya hai. Pehle bhi baaz nuskho'n mein bohot si ahadees par Allama Albani رحمہ اللہ ka hukm darj kiya gaya hai, lekin hamari naaqis maalumaat ki hadd tak isse qabl is kitaab ka koi aisa nuskha nahi hai jis mein har-har hadees par Allama Albani رحمہ اللہ ka hukm batlaya gaya ho. Ye imtiyaaz sirf hamare us nuskha ko haasil hai aur is etebaar se ye nuskha poore taur par Allama Albani رحمہ اللہ ki takhreej bhi apne saath liye hue hai.

❁ Allama Albani رحمہ اللہ ki tasheeh<sup>4</sup> ya tazeef<sup>5</sup> ka hawaala hattal-imkaan unki us kitaab aur us muqaam se diya gaya hai jahaa'n Allama Albani رحمہ اللہ

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<sup>1</sup> T: (تَنْذِيب) Shaaistagi, aaraastgi, taraqqi, behtari [Rekhta]

<sup>2</sup> T: (تَخْرِيج) Wo daftar ya kitaab jis mein kisi mohaqiq ne kisi mashoor o mutabaadil kitaab ki hadeeson ki tanqeed ki, ruwaat aur maakhaz ka bayaan [Rekhta]

<sup>3</sup> T: (نَهْج) Taur, tariqa, andaaz, dhang, qaaeda, usool [Rekhta]

<sup>4</sup> T: (تَصْحِيح) Durust karna, theek karna, saheeh karna, ghalat door karna [Rekhta]

<sup>5</sup> T: (تَضْعِيفُ غَرْنَا) (Taareekh o Hadees waghaira mein) riwayat ya raawi ko zaef qaraar dena ya darja-e-isnaad ko kam samajhna

ne mutaalliqa hadees ke tamaam turq<sup>6</sup> aur asaneed<sup>7</sup> par tafseeli bahes ki hai. Masalan Silsilatain<sup>8</sup>, Irwaa, Saheeh Abu Dawood Mufaasal, Mishkat ki tehqeeq-e-saani waghaira. Taake muraaja-a<sup>9</sup> karne waale ko Allama Albani رحمہ اللہ ke hukm ke saath-saath unke dalaael se bhi aagaahi ho jaae. Jabke isse qabl ke nuskho'n mein Allama Albani رحمہ اللہ ke beshtar hawaale aise hain jaha'n Allama Albani رحمہ اللہ ka sirf ijmaali-hukm<sup>10</sup> hi mil sakta hai. Is tarah un hawaalo'n mein bhi hamara ye nuskha imtiyaazi haisiyat rakhta hai.

❁ Allama Albani رحمہ اللہ ne is kitaab mein maujood jin ahadees ko zaeef qaraar diya hai un mein se koi bhi hadees hamari nazar mein saheeh saabit nahi ho saki hai, lehaza is pehlu se hamari raae poori tarah Allama Albani رحمہ اللہ ke muwaafiq hi hai. Jahaa'n tak tasheeh ki baat hai to sirf (6) ahadees aisi hain, jo Allama Albani رحمہ اللہ ki nazar mein saheeh hain, lekin hamara haasil mutaala-a unhe'n zaeef batlaata hai. Yaane un 6 ahadees ke alaawa baaqi poori kitaab mein tasheeh o tazeef ke etebaar se hamari raae aur Allama Albani رحمہ اللہ ke muwaafiq hi hai.

❁ Albatta ek (1) aur hadees aisi hai jo Allama Albani رحمہ اللہ ki nazar mein marfoo-an<sup>11</sup> saheeh hain, jabke hamari nazar mein mauqoofan<sup>12</sup> saheeh hai. Nez, mazeed ek (1) hadees aisi bhi hai jis par ham ne koi hukm nahi lagaya hai, balke sirf Allama Albani رحمہ اللہ ka hukm zikr kar diya hai, kyonke uski asaneed o turq par hamara mutaala-a jaari hai.

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<sup>6</sup> T: (كثرت طرق) Ziyaada raawiyo'n, tariqo'n se pohonchi hui hadees [RSB]

<sup>7</sup> T: (إسناد) Hadees ke raawiyon ka silsila [Rekhta]

<sup>8</sup> T: Allama Albani رحمہ اللہ ki kutub Silsila-al-Ahadees-us-Saheeha aur Silsila-al-Ahadees-uz-zaeefa [RSB]

<sup>9</sup> T: (مراجعة) Rujoo karna [Rekhta]

<sup>10</sup> T: Mushtarka Hukm [RSB]

<sup>11</sup> T: (مرفوعاً) Aisi hadees jis mein sanad ka silsila Aap ﷺ tak pohonchta ho [RSB]

<sup>12</sup> T: (موقوفاً) Aisi hadees jis mein sanad ka silsila sirf sahaabi tak pohonchta ho [RSB]

❁ Jo ahadees Allama Albani ﷺ aur hamari nazar mein saheeh hain, lekin baaz ne unhe’n kamzor buniyaad par zaeef kaha hai, aisi ahadees ke saath mukhaalif ke ahem ishkaalat ka jawaab bhi intihaai ikhtisaar ke saath diya gaya hai. Ya tafseel ke liye apni kisi doosri kitaab ki taraf ihaala<sup>13</sup> kar diya gaya hai.

❁ Takhreej mein ikhtisaar se kaam liya gaya hai. Magar Kutub-e-Sitta<sup>14</sup> ke hawaalo’n mein isti’yaab<sup>15</sup> ki koshish ki gai hai, chunache ek (1) hadees Kutub-e-Sitta mein jahaan-jahaan bhi paai jaati hai, har jagah ka hawaala hadees number ke zariya darj kiya gaya hai. Agar kisi hadees ke saath Kutub-e-Sitta ke alaawa bhi koi hawaala hai to uski wajah hadeesi fawaaed hain. Masalan: Mudallis<sup>16</sup> ki taraf se simaa<sup>17</sup> ki saraahat, ya zaeef raawi ki mataaba-at<sup>18</sup> waghaira. Albatta jo hadees Kutub-e-Sitta kin ahi hai, uske liye deegar kutub se ahem hawaale darj kiye gae hain.

❁ Kutub-e-Sitta waghaira ki mutaaddid ahadees ke hawaalo’n ke saath, is baat ki bhi saraahat kardi gai hai ke kitab ke alfaaz kis hadees ke hain, agar kisi zikr ya dua mein mutaaddid ahadees ke alfaaz jamaa kiye gae hain to har hissa ke alfaaz kis hadees ke hain uski bhi wazaahat kardi gai hai.

❁ “Hisn-ul-Muslim” ke jis edition ko saamne rakha gaya hai wo matbooqa 1436h mutaabiqa 2015CE hai. Asal (arbi) kitab ki tarteef mein koi tabdeeli nahi ki gai hai. Albatta azkaar o duaao’n ke mutoon<sup>19</sup> ka asal ahadees ke mutoon se taqaabul kiya gaya hai. Baaz muqamaat par

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<sup>13</sup> T: Referral [RSB]

<sup>14</sup> T: Bukhari, Muslim, Abu Dawood, Nasai, Ibne Majah, Tirmizi [RSB]

<sup>15</sup> T: (اِسْتِيعَاب) Shuru se aakhir tak sab baaton ka ihaata, poori baat ka husool [Rekhta]

<sup>16</sup> T: (مَدْلَس) Wo raawi jis ne silsila-e-riwayat mein apne shaikh ka naam chod diya ho [Rekhta]

<sup>17</sup> T: (سَمَاع) Kaan lagaa kar sunna [Rekhta]

<sup>18</sup> T: (مُتَابِعَت) Pairwi, itteba, taabedaari [Rekhta]

<sup>19</sup> T: (مُتُون) Matan ki jamaa, kisi kitaab, mazmoon ki asal ibaat [Rekhta]

muallif ki kitaab mein kuch aise izaaf-e mile hain jo ahadees mein maujood nahi hain, ya baaz jagah taqdeem o taakheer hai. Aise muqamaat par islaah karne ke baad haashiya mein wazaahat kardi gai hai. Kitab ki fehrist-e-akeheer mein asal ke mutaabiq hi hai, lekin shuru mein di gai fehrist hamari hai, jis mein saari kitab ko muqaddama ke alaawa terah (13) qismo'n mein baant kar har qism ke tahat mutaalliga azkaar o duaao'n ke hawaale hain, taake talaash mein mazeed aasaani ho.

✿ Asal kitab ka tarjuma Fazilatush Shaikh Haafiz Salaahuddin Yusuf رحمہ اللہ ka hai. Ham Shaikh ke shukr-guzaar hain ke aap ne apna tarjuma shaamil karne ki ijaazat marhammat farmaai hai. Jazakallahu Khaira.

Ye musallama haqeeqat hai ke hazaar koshish ke baad bhi har insaan se kuch na kuch chook ho jaati hai, qaraeen se guzaarish hai ke apne mulaahazaat<sup>20</sup> o istidrakaat<sup>21</sup> se zaroor aagaah farmaae'n taake aainda unse istifaada kiya jaa sake. Rabbul Aalameen, Muallif, Mutarjim, aur Raaqim-ul-Huroof ki is koshish ko qubool farmaae aur zakhira-e-aakhirat banaae. Aameen ya Rabbul Aalameen.

Abul Fauzan Kifayatullah Sanabali

Mumbai, 27-March-2018

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<sup>20</sup> T: (ملاحظات) Dekhne ya ghaur karne ki baate'n, cheeze'n, nazariyaat [Rekhta]

<sup>21</sup> T: (استدراك) Tadaaruk, ghalati ki islaah [Rekhta]

## Zikr Ki Ehmiyat o Fazeelat

❁ Allah Ta'ala Ka Irshad Hai:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ.<sup>22</sup>

Tum mujhe yaad karo main tumhe'n yaad karunga aur tum mera shukr karo aur meri naa-shukri na karo.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.<sup>23</sup>

Aye Imaan Waalo! Tum Allah ko kasrat se yaad kiya karo.

وَالذِّكْرَيْنَا لِلَّهِ كَثِيرًا وَالدُّكْرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.<sup>24</sup>

Aur Allah Ta'ala ko bohot yaad karne waale mard aur bohot yaad karne waali aurte'n, Allah Ta'ala ne unke liye bakhshish aur bohot bada ajr taiyyaar kar rakha hai.

وَإِذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ.<sup>25</sup>

Air (aye Nabi ﷺ) Apne Rabb ko apne dil mein subh o shaam yaad keejiye, aajizi se aur darte hue, pasth aur halki aawaaz se aur aap ghaafile'n mein shaamil na ho'n.

❁ Abu Musa Ashari رضي الله عنه se riwayat hai ke Aap ﷺ ne farmaya:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ.<sup>26</sup>

<sup>22</sup> Surah al Baqara 2: 152

<sup>23</sup> Surah al Ahzaab 33: 41

<sup>24</sup> Surah al Ahzaab 33: 35

<sup>25</sup> Surah al Aaraaf 7: 205

<sup>26</sup> Saheeh Bukhari: 6407 (و اللفظ له) Saheeh Muslim: 779. Aur deegar kutub-e-ahadees mein ye alfaaz hain:

مثل البيت الذي يذكر فيه والبيت الذي لا يذكر الله فيه مثل الحي والميت.

Us shakhs ki misaal jo apne Rabb ka zikr karta hai aur (uski) jo apne Rabb ka zikr nahi karta, aise hai jaise zinda aur murda shakhs.

✽ Abu Darda رضي الله عنه se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya:

أَلَا أُتَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَزْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرِ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرِ لَكُمْ مَنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ. قَالُوا بَلَى قَالَ: ﴿ذِكْرُ اللَّهِ تَعَالَى﴾. <sup>27</sup>

Kya main tumhe’n aisa amal na bataau’n jo tumhare sab aamaal se behtar hai aur tumhare shahinsha ke yahaa’n bohot ziyaada paakiza hai aur tumhare darajaat mein sabse ziyaada buland hai aur tumhare liye sona-chaandi sadqa karne se ziyaada behtar hai aur tumhare liye isse bhi ziyaada behtar hai ke tumhara muqaabla tumhare dushman ke saath ho aur tum un ki gardane’n udaao aur wo tumhari gardane’n udaae’n? Sahaaba ne arz kiya: “Kyun nahi! (Aisa amal to zaroor bataaiye)”. Aap ne farmaya: “(Wo hai) Allah Ta’ala ka zikr”.

✽ Abu Huraira رضي الله عنه se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya:

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَسْأَلُنِي أَتَيْتُهُ هَرَوَلَةً. <sup>28</sup>

Allah Ta’ala farmata hai: Main apne band eke saath uske yaqeen ke mutaabiq hu’n, jo wo mere taalluq se rakhta hai aur main uske saath hota hoo’n jab wo mujhe yaad karta hai. Agar wo mujhe apne dil mein

<sup>27</sup> **Saheeh.** Sunan Tirmizi: 3377 (و اللفظ له); Sunan Ibne Majah: 3790; Hadiyyatur Ruwaat ki taaleeq mein Albani ne saheeh kaha: V2 P422 H2209

<sup>28</sup> Saheeh Bukhari: H7405 (و اللفظ له); Saheeh Muslim: 2675

yaad kare to main use apne dil mein yaad karta hoo'n aur agar wo mujhe kisi mehfil mein yaad kare to main use aisi mehfil mein yaad karta hoo'n jo unki mehfil se ziyaada behtar hai aur agar wo ek (1) baalisht mere qareeb aae to main ek (1) haath uske qareeb aata hoo'n. Aur agar wo ek (1) haath mere qareeb aae to main uske dono baazuo'n ke phaelaao ke baraaar qareeb aata hoo'n aur agar wo chalta hua mere paas aata hai to main daudta hua uske paas aata hoo'n.

❁ Abdullah bin Busr رضي الله عنه riwayat karte hain:

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ ﷺ إِنَّ شَرَّ أَشْيَاءِ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَكْثَبْتُ بِهِ قَالَا يَزَالُ لِسَانُكَ رَطْبًا مِّنْ ذِكْرِ اللَّهِ. <sup>29</sup>

Ek shakhs ne arz kiya ke: 'Aye Allah ke Rasool ﷺ! Islam ke ahkaam ziyaada hone ki wajah se mujh par bhaari ho gae hain, lehaza aap mujhe koi aisi cheez bataae'n (jo thodi ho aur sawaab mein ziyaada ho) jise main mazbooti se pakad loo'n'. Aap ﷺ ne farmaya: 'Tumhari zabaan hamesha Allah ke zikr se tar rahe'.

❁ Abdullah bin Masood رضي الله عنه riwayat karte hain ke Nabi-e-Akram ﷺ ne farmaya:

مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ: الَمْ حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ. <sup>30</sup>

Jis shakhs ne kitabullah se ek (1) harf padha, uske liye uske badle mein ek neki hai, aur ek neki ka ajr us jaisi 10 nekiyo'n ke baraabar hai (yaane dus-guna ajr milega). Main nahi kehta ke 'ا' 1 harf hai, lekin 'ي' 1 harf hai, 'و' 1 harf hai, aur 'م' 1 harf hai.

<sup>29</sup> Saheeh Tirmizi: H3375 (و اللفظ له); Sunan Ibne Majah: H3793; Takhreej-al-Kalaam-ut-Taiyib mein Albani ne sahi kaha: H3

<sup>30</sup> Hasan. Sunan Tirmizi: H2910; As-Saheeha mein Albani ne saheeh kaha: H3327



✽ Uqba bin Aamir رضي الله عنه se riwayat hai ke:

خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَا قَتَيْنٍ كَوَمَا وَيْنٍ فِي غَيْرِ إِثْمٍ وَلَا قَطِيعَةٍ رَحِمَ فَقُلْنَا: يَا رَسُولَ اللَّهِ نُحِبُّ ذَلِكَ قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَيْرٍ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٍ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ.<sup>31</sup>

Rasool Allah ﷺ (ghar se) baahar tashreef laae aur ham ‘suffa’ mein maujood the, to aap ne farmaya: ‘Tum mein se kaun ye pasand karta hai ke wo har roz buthaan aur aqeeq ki taraf jaae aur wahaa’n se moti-moti kohaani waali 2 oontniyaa’n laae, us mein wo kisi jurm ka irtikaab kare na qata-rehmi kare?’ Ham ne arz kiya: Aye Allah ke Rasool! Ham (sab hi) ye pasand karte hain’. Aap ne farmaya: ‘Kya tum mein se koi shakhs masjid ki taraf nahi jaata ke wo Allah Azzo Wajal ki taraf se 2 aayate’n jaan le ya padh le. Ye uske liye 2 oontniyo’n se behtar hai aur 3 aayate’n uske liye 3 (oontniyo’n) se behtar hai aur 4 (aayate’n) uske liye 4 (oontniyo’n) se behtar hai, aur (jitni bhi aayate’n ho’n) apni taadaad ke oonto’n se (behtar hain)’.

✽ Abu Huraira رضي الله عنه se riwayat hai ke Rasool-e-Akram ﷺ ne farmaya:

مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا ﴿لَا يَذْكُرُ اللَّهَ﴾ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ.<sup>32</sup>

Jo shakhs kisi aisi jagah baetha jis mein usne Allah Ta’ala ko yaad na kiya to wo (nashist) uske liye Allah Ta’ala ki taraf se baais-e-nuqsaan

<sup>31</sup> Saheeh Muslim: H803 (وَاللَّفْظُ لَهُ); Sunan Abu Dawood: H1456

<sup>32</sup> **Hasan**. Sunan Abu Dawood: H4856; As Sahiha mein Albani ne saheeh kaha: H78. Qusain ki jagah asal kitab mein ‘لَمْ يَذْكُرِ’ hai, lekin Sunan Abu Dawood mein ‘لَا يَذْكُرِ’ hi hai.

hogi. Aur jo shakhs kisi aisi jagah leta jahaa'n usne Allah Ta'ala ko yaad na kiya to wo (letna) uske liye Allah Ta'ala ki taraf se baais-e-nuqsaan hoga.

✽ Abu Huraira رضي الله عنه se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ.<sup>33</sup>

Log jab kisi aisi mehfil mein baethe'n jis mein wo na Allah ko yaad kare'n aur na apne Nabi par durood bheje'n to wo (mehfil) unke liye baais-e-nuqsaan hogi. Phir agar (Allah Ta'ala) chaahe to unhe'n azaab de aur agar chaahe to unhe'n maaf kar de.

✽ Abu Huraira رضي الله عنه se riwayat hai, Rasool-e-Akram ﷺ ne farmaya::

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةٍ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةً.<sup>34</sup>

Jab log kisi aisi mehfil se uth-te hain jis mein wo Allah ka zikr nahi karte to wo murda gadhe ki badbudaar laash jaisi cheez se uth-te hain aur (ye amal) unke liye hasrat ka baais hoga.

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<sup>33</sup> **Saheeh.** Sunan Tirmizi: H3380; As-Saheeha mein Albani ne saheeh kaha: V1 P23-26 H74

Sufyan a'n Saaleh, 'تابعه عمارة بن غزية عند ابن أبي عاصم في الصلاة على النبي صلى الله عليه وسلم' Sanad saheeh. Saaleh se riwayat karne mein Sufyan ki mataaba-at Ammaara bin Ghazya ne kardi hai (As Salaah la Ibne Abi Aasim: P66) Lehaza Sufyan a'n Saaleh ke tareeq par ya Sufyan ke a'na'na par eteraaz ki sire se gunjaish hi nahi hai.

<sup>34</sup> **Saheeh.** Sunan Abu Dawood: H4855; As-Saheeha: H77 mein Albani ne ise saheeh kaha hai

## Neend Se Bedaar Hone Ki Duaae'n

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.<sup>35</sup>

Har qism ki taareef Allah ke liye hain, jis ne hame'n zinda kiya, baad iske ke usne hame'n maar diya tha aur usi ki taraf uth kar jaana hai.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.  
الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
اللَّهُمَّ اغْفِرْ لِي.<sup>36</sup>

Allah ke siwa koi maabood nahi, wo akela hai. Uska koi shareek nahi, usi ki baadshaahat hai aur usi ke liye har qism ki taareef hai aur wo har cheez par kaamil qudrat rakhta hai. Sab taareef Allah hi ke liye hai. Aur Allah paak hai. Aur Allah ke siwa koi maabood nahi aur Allah sabse bada hai aur (buraai se bachne ki) himmat hai na (neki karne ki) taaqat, magar Allah hi ki taufeeq se. Aye Allah! Mujhe bakhsh de.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَى رُوحِي وَأَذِنَ لِي بِذِكْرِهِ.<sup>37</sup>

Har qism ki taareef Allah hi ke liye hai jis ne mujhe jismaani aafiyat di aur mujh par meri rooh lauta di aur mujhe apni yaad ki ijaazat di.

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<sup>35</sup> Saheeh Bukhari: H6314; Saheeh Muslim: 2711; Abu Dawood: H5049; Ibne Majah: H3880 (و اللفظ له); Tirmizi: H3417

<sup>36</sup> Saheeh Bukhari: H1154 (و اللفظ له); Abu Dawood: H5060; Tirmizi: H3414; Ibne Majah: H3818

Asal kitaab ke alfaaz poori tarah kisi bhi riwayat ke muwaafiq na the. Is liye ham ne Bukhari ke alfaaz darj kiye hain, Bukhari ki riwayat mein aage hai ke: aakhir mein 'اللَّهُمَّ اغْفِرْ لِي' 'Aye Allah mujhe bakhsh de' kahe. Ya koi bhi dua kare to uski dua qubool hogi, aur uske baad agar wazoo karke namaz padhe to uski namaz qubool hogi

<sup>37</sup> **Hasan.** Tirmizi: H3401; Saheeh-ul-Jaame H716 mein aur Takhreej-al-Kalaam-ut-Taiyyib H34 mein Albani ne ise Hasan Kaha: H716; Nataaij-ul-Ifkaar mein Ibne Hajar ne bhi Hasan kaha: V1 P113. Tafseel ke liye dekhiye Anwaar un Nasiha: (3401 'ت')

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝  
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
 وَالْأَرْضِ ۖ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝<sup>(۱۹۰)</sup> رَبَّنَا إِنَّكَ  
 مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝<sup>(۱۹۱)</sup> رَبَّنَا إِنَّا سَبِعْنَا  
 مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
 سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ۝<sup>(۱۹۲)</sup> رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ  
 الْقِيَمَةِ ۖ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ۝<sup>(۱۹۳)</sup> فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ  
 مِنْكُمْ مِّنْ ذَكَرٍ أَوْ أَوْ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ  
 وَأُذُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّتٍ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ ۖ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۖ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۝<sup>(۱۹۴)</sup> لَا يَغُرُّكَ  
 تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۝<sup>(۱۹۵)</sup> مَتَاعٌ قَلِيلٌ ۖ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ  
 الْمِهَادُ ۝<sup>(۱۹۶)</sup> لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
 فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۝<sup>(۱۹۷)</sup> وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ  
 يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ ۖ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ  
 ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝<sup>(۱۹۸)</sup> يَٰأَيُّهَا  
 الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝<sup>(۱۹۹)</sup>

Beshak aasmaano aur zameen ki takhleeq mein aur raat-din ke badal-  
 badal kar aane jaane mein (un logo'n ke liye) azeem-ush-shaan  
 nishaniya'n hain jo saahib-e-aqal o daanish hain, wo log jo uth-te baith-

<sup>38</sup> Surah Aale Imran 3: 190-200; Saheeh Bukhari: H183; Saheeh Muslim: H763; Abu Dawood: H1353; Nasai: H162; Ibne Majah: H1363

te aur lete (har haal mein) Allah ko yaad karte hain aur aasmaano aur zameen ki takhleeq mein ghaur o fikr karte hain (aur kehte hain:) Aye hamare Rabb! Toone ye (sab kuch) be-faaeda nahi banaya. Tu paak hai pas tu hame'n qiyaamat ke din azaab-e-dozakh se bachaana. Aye hamare Parwardigaar! Beshak jise tu dozakh mein daal de, use yaqeenan toone ruswa kar diya aur zaalimo'n ke liye koi madadgaar nahi hoga. Aye hamare Rabb! Beshak ham ne ek (1) munaadi ko imaan ka elaan karte hue suna ke tum apne Rabb par imaan laao to ham imaan le aae. Aye hamare Rabb! Pas tu hamare gunaah maaf farmade aur ham se hamari sab buraaiyaa'n door kar de aur hame'n nek bando'n ke saath maut de. Ya Rabb! Hame'n wo kuch inaayat farma jis ka toone apne rasoolo'n ke zariye se ham se waada farmaya tha aur hame'n qiyaamat ke din ruswa na karna, beshak tu apne wade ke khilaaf nahi karta, pas unke parwardigaar ne unki dua (ye keh kar) qubool farmaai ke main tum mein se kisi amal karne waale ko zaaya nahi krta, mard ho ya aurat, tum sab ek-dosre ke ham-jins ho, lehaza jinho'n ne hijrat ki aur jinhe'n unke gharo'n se nikaal diya gaya aur unhe'n meri raah mein takleef di gai aur wo lade aur Shaheed kar diye gae to main zaroor unse unki buraaiyaa'n door karunga, aur yaqeenan unhe'n aise baagho'n mein daakhil karunga, jin ke neeche nehre'n behti hongii. (Ye sab kuch) Allah ki taraf se sile ke taur par hai aur Allah Ta'ala hi ke paas behtareen sila hai. Tumhe'n kaafiro'n ka shehro'n mein ghoomna-phirna hargiz dhoka na de. Ye faaeda to maamooli hai unka anjaam dozakh hai aur wo badtareen bichona hai, taaham jo log apne Rabb se dar gae unke liye aise baaghaat hain jin ke neeche nehre'n bheti hain, wo un mein hamesha rahenge (ye sab kuch) Allah ki taraf se mehmaani ke taur par hai aur jo kuch Allah ke paas hai wo nekiyo'n ke liye bohot behtareen hai, aur yaqeenan kuch ahle kitaab aise hain jo Allah par aur jo kuch tumhari taraf naazil kiya gaya aur jo kuch unki taraf naazil kiya gaya us par imaan laate hain, wo Allah ke saamne jhukne waale hain. Wo Allah Ta'ala ki aayato'n ko maamooli qeemat ke ewaz nahi bechte. Yehi log hain jin ke liye unke Rabb ke yahaa'n behtareen sila hai, beshak Allah Ta'ala jald hisaab lene waala

hai. Aye Imaan waalo! Sabr karo, (muqaable ke waqt) saabit-qadam raho aur morcha-band ho kar taiyyaar raho, aur Allah se daro, taake tum kamiyaab ho jaao.

### Libaas Pehenne Ki Dua

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقْنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَلَا قُوَّةٍ.<sup>39</sup>

Har qism ki taareef Allah hi kel iye hai jisne mujhe ye libaas pehnaya aur mujhe meri zaati quwwat aur taaqat ke baghair ye ataa kiya.

### Naya Libaas Pehenne Ki Dua

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ اَسْأَلُكَ مِنْ خَيْرِهِ وَشَرِّ مَا صُنِعَ لَهُ.<sup>40</sup>

Aye Allah! Tere hi liye har qism ki taareef hai, toone hi mujhe ye pehnaya. Main tujh hi se sawaal karta hoon uski bhalaai ka aur us kaam ki bhalaai ka jiske liye ise banaya gaya hai aur main teri panaah mein aata hoo'n aur uske shar se aur us kaam ke shar se jiske liye use banaya gaya hai.

Naya Libaas Pehenne Waale Ke Liye Dua

تُبْنِي وَيُخْلِفُ اللهُ تَعَالَى.<sup>41</sup>

Tum use bosida karo aur Allah Ta'ala (tumhe'n) uske ewaz aur de.

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<sup>39</sup> **Hasan.** Abu Dawood: H4023; Hadiyahatru Ruwaat mein Albani ne ise hasan kaha: V4 P204 H4270

<sup>40</sup> **Saheeh.** Abu Dawood: H4020 (وَاللَّفْظُ لَهُ); Tirmizi: H1767; Hadiyahatru Ruwaat mein Albani ne ise hasan kaha: V4 P203 H4269

<sup>41</sup> **Saheeh Mauqoof.** Abu Dawood: H4020; Hadiyahatru Ruwaat mein Albani ne ise hasan kaha: V4 P203 H4269

إِلْبَسْ جَدِيدًا وَعَشْ حَبِيدًا وَمُتْ شَهِيدًا.<sup>42</sup>

Naya libaas pehno aur qaabil-e-taareef zindagi basar karo aur tum Shaheed ban kar faut ho.

### Libaas Utaarte Waqt Ki Dua

بِسْمِ اللَّهِ.

Allah ke naam ke saath.<sup>43</sup>

### Bait-ul-Khula Mein Daakhil Hone Ki Dua

﴿بِسْمِ اللَّهِ﴾ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبۡثِ وَالْخَبَائِثِ.

Allah ke naam se, aye Allah! Main teri panaah mein aata hoo'n khabeeso'n aur khabeesniyo'n se.<sup>44</sup>

### Bait-ul-Khula Se Nikalne Ki Dua

عُفِّرَانَكَ.

Aye Allah main teri bakhshish chaahta hoo'n.<sup>45</sup>

### Wazu Se Pehle Ki Dua

بِسْمِ اللَّهِ.

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<sup>42</sup> **Hasan.** Ibne Majah: H3558; As-Saheeha mein Albani ne ise hasan kaha: H352; Nataaij-ul-Ifkaar: V1 P138 mein Ibne Hajar ne Hasan kaha; Tafseel ke liye dekhiye Anwaar un Naseeha: 'جه'/3558

<sup>43</sup> **Hasan Li-ghaerihi.** Tirmizi: H606; Amal-al-Yaum wal Lailah la Ibne Sunni: 274; Al Irwa mein Albani ne ise Hasan kaha: H50; Mazeed tafseel ke liye dekhiye Anwaar un Naseeha: 'ت'/606

<sup>44</sup> Saheeh Bukhari: H142; Saheeh Muslim: H375; Quseen waale izaafe ka zikr maa-qabl waali hadees (Tirmizi: H606) mein hai

<sup>45</sup> **Saheeh.** Abu Dawood: H30; Tirmizi: H7; Ibne Majah: H300; Saheeh Abu Dawood mein Albani ne ise saheeh kaha: V1 P59 H23

Allah ke naam se.<sup>46</sup>

### Wazu Ke Baad Ki Duaae'n

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Main shahaadat deta hoo'n ke Allah ke siwa koi (saccha) maabood nahi, wo akela hai uska koi shareek nahi aur main gawaahi deta hoo'n ke Muhammad ﷺ uske bande aur uske Rasool hain.<sup>47</sup>

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

Aye Allah mujhe bohot ziyaada tuaba krne waalo'n mein se banaade aur mujhe bohot ziyaada paak rehne waalo'n mein se banaa de.<sup>48</sup>

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Paak hai tu aye Allah! Apni taareefo'n ke saath, main shahaadat deta hoo'n ke tere siwa koi maabood nahi, main tujh se maafi maangta hoo'n aur tere huzoor tauba karta hoo'n.<sup>49</sup>

### Ghar Se Nikalte Waqt Ki Duaae'n

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

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<sup>46</sup> **Saheeh.** Abu Dawood: H101; Ibne Majah: H397; Nasai: H78; Saheeh Abu Dawood mein Albani ne ise saheeh kaha: V1 P168 H90; Dekhiye Saheeh Ibne Khuzaima: H144; Aur usi par taaleeq lagaate hue Albani ne ise saheeh kaha

<sup>47</sup> Saheeh Muslim: H234; Abu Dawood: H169; Tirmizi: H55; Nasai: H148; Ibne Majah: H470

<sup>48</sup> **Saheeh.** Tirmizi: H55; Tamaam-ul-Mannah mein Albani ne saheeh kaha: P96-97; Dekhiye Irwa: H96; Dekhiye Anwaar un Naseeha: 'ت'/55

<sup>49</sup> **Saheeh.** Sunan Kubral-lil-Bayhaqi: H9829; Shobul Iman: V4 P268; Al Fawaaid-ul-Muntakhba: 'أ/150/1'؛ 'و'لم يصب من أعله بالوقف'؛ Al Irwa mein Albani ne saheeh kaha: V3 P94



(Main is ghar se) Allah ke naam ke saath (nikal raha hoo'n) maine Allah par bharosa kiya aur gunaah se bachne ki himmat hai na neki karne ki taaqat magar Allah hi ki taufeeq se.<sup>50</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أَظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

Aye Allah! Main teri panaah mein aata hoo'n (is baat se) ke main gumraah ho jaau'n ya mujhe gumraah kar diya jaae, ya main phisal jaau'n ya mujhe phisla diya jaae, main zulm karu'n ya mujh par zulm kiya jaae ya main kisi se jahaalat se pesh aaun ya mere saath jahaalat se pesh aaya jaae.<sup>51</sup>

### Ghar Mein Daakhil Hote Waqt Ki Duaae'n

بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

Allah ke naam ke saath ham (ghar mein) daakhil hue aur Allah hi ke naam ke saath ham nikle aur apne Rabb hi par ham ne tawakkal kiya.<sup>52</sup>

Mazkura kalimaat padhne ke baad apne ghar waalo'n ko salaam kare'n.

<sup>50</sup> **Saheeh.** Abu Dawood: H5095; Tirmizi: H3426; Al Mukhtara liz Ziya: H1540; Sarah Ibne Juraaj bis Samaa; Takhreej-al-Kalam ut Taiyyib mein Albani ne saheeh kaha: H59; Asal kitab mein 'لَا حَوْلَ' se pehle 'وُ' hai, lekin hadees mein ye maujood nahi hai

<sup>51</sup> **Saheeh.** Abu Dawood: H5094 (وَالْفُظْلُ لَهُ); Tirmizi: H3427; Nasai: H5539; Ibne Majah: H3884; As-Saheeha mein Albani ne ise saheeh kaha: H3163; tafseel ke liye dekhiye Anwaar un Naseeha: 'د'/5094

<sup>52</sup> **Zaeef-ul-Inqita'a.** Sunan Abu Dawood: H5096. Albani ne ise Az-Zaeefa: V12 P731 mein zikr kiya aur iski tasheeh se rujoo kiya hai. Saheeh Muslim: H2018 mein hai ke jab aadmi apne ghar mein daakhil hota hai aur daakhil hote waqt aur khaana khaate waqt Allah ka zikr karta hai, to shaitan kehta hai, yahaa'n na tumhare liye raat guzaarne ki gunjaaish hai na khaana khaane ki (muallif).

## Masjid Ki Taraf Jaane Ki Dua

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي  
بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ  
تَحْتِي نُورًا، اللَّهُمَّ اعْطِنِي نُورًا.

Aye Allah! Mere dil mein noor paeda farma de, aur mere zabaan mein bhi, mere kaano'n mein bhi aur meri nigaah mein bhi, mere peeche bhi noor ho aur mere saamne bhi, mere oopar bhi noor ho aur mere neeche bhi, aye Allah mujhe noor ataa kar.<sup>53</sup>

## Masjid Mein Daakhil Hone Ki Dua

Masjid mein daakhil hote waqt sunnat ye hai ke sabse pehle daayaa'n paao'n masjid ke andar daakhil kiya jaae<sup>54</sup>, uske baad ye dua padhi jaae:

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<sup>53</sup> Saheeh Muslim: V2 P530 H763, tarqeeem Darussalaam: H1799

Asal kitaab mein mutaaddid ahadees ke hawaale se mazeed alfaaz hain, ham ne Saheeh Muslim ki sirf us hadees ke alfaaz darj kiye hain jis mein saraahat hai ke Allah ke Nabi ﷺ ne namaz ke liye jaate hue unhe'n padha tha.

Is hadees ke raawiyon ne is baare mein ikhtilaaf kiya hai ke Nabi ﷺ ne ye dua kab padhi thi, Haafiz Ibne Hajar رحمه الله ne saari riwayaat mein jamaa o tatbeeq ki soorat ye bataai hai ke Allah ke Nabi ﷺ ne har us mauqa se ye dua padhi thi, jiska zikr riwayaat mein hai. Dekhiye: Nataaij-ul-Ifkaar la Ibne Hajar: V1 P266

Zubair Ali Zai Saahab ne likha hai: 'Ye dua mutlaq hai, iska masjid jaane se koi taalluq nahi hai'. [Hisn-ul-Muslim, Takhreej Zubair Ali Zai: P40

Arz hai ke Saheeh Muslim ki hadees mein saaf maujood hai:

‘فَأَذِنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ، وَهُوَ يَقُولُ: اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا... الخ’

‘Muazzin ne azaan di, phir Aap ﷺ namaz ke liye nikle aur aap keh rahe the: ( اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ) [Saheeh Muslim: V3 P530 H763; Nez dekhiye: Al Jaame-ul-Kaamil-lil-Aazmi: V9 P534]

Lehaza ye kehna ke 'Iska masjid jaane se koi taalluq nahi hai', ghalat hai.

<sup>54</sup> **Hasan.** Al Mustadrak-lil-Haakim: V1 P218 (Indian Edition) Sanad Hasan. Albani ne As-Saheeha mein ise saheeh Hasan kaha: H2478

﴿أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَ سُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ﴾<sup>55</sup> ﴿بِسْمِ اللَّهِ﴾<sup>56</sup> ﴿وَالصَّلَاةُ﴾<sup>57</sup> ﴿وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ﴾<sup>58</sup> ﴿اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ﴾<sup>59</sup>.

Main shaitan mardood se azmat waale Allah ki, uske kareem chehre aur uski qadeem sultanat ki panaah maangta hoo'n. Allah ke naam ke saath (daakhil hota hoo'n) aur durood o salaam ho Rasool Allah ﷺ par. Aye Alah! Mere liye apni rahmat ke darwaze khol de.

### Masjid Se Nikalne Ki Dua

Masjid se nikalte waqt sunnat ye hai ke sabse pehle baayaa'n paa'o'n masjid se baahar nikaala jaae<sup>60</sup>. Uske baad ye dua padhi jaae:

﴿بِسْمِ اللَّهِ﴾<sup>61</sup> ﴿وَالصَّلَاةُ﴾<sup>62</sup> ﴿وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ﴾<sup>63</sup> ﴿اللَّهُمَّ إِنِّي  
أَسْأَلُكَ مِنْ فَضْلِكَ﴾<sup>64</sup> ﴿اللَّهُمَّ اعْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ﴾<sup>65</sup>.

<sup>55</sup> **Saheeh.** Sunan Abu Dawood: H466 Albani ne ise Saheeh Abu Dawood: V2 P364 H485 mein saheeh kaha

<sup>56</sup> **Zaeef.** Sunan Ibne Majah: H771; Fadl as Salaat Alan Nabi ﷺ: H82; Amal-al-Yaum wal Lailah la Ibn-as-Sunni: H88; Albani ne ise Az-Zaeefa: H6953 mein shaamil karke iski tasheeh se rujoo kar liya.

<sup>57</sup> **Zaeef.** Sunan Tirmizi: H314; Amal-al-Yaum wal Laila la Ibn-as-Sunni: H88; Fadl as Salaat Alan Nabi ﷺ: H82; Takhreej-al-Kalaam-ut-Taiyyib: H64 mein Albani ne ise Hasan kaha

<sup>58</sup> **Saheeh.** Sunan Abu Dawood: H465; Sunan Ibne Majah: H772; Saheeh Abu Dawood: V2 P361 H848 mein Albani ne ise Saheeh kaha.

<sup>59</sup> Saheeh Muslim: H713; Sunan Ad: H465; Sunan Nasai: H729; Sunan Ibne Majah: H772 (واللفظ له)

<sup>60</sup> **Hasan.** Al Mustadrak-lil-Haakim: V1 P218 (Indian edition) sanad Hasan; As-Saheeha: H2478 mein Albani ne ise saheeh kaha.

<sup>61</sup> **Zaeef.** Sunan Ibne Majah: H771; Fadl as Salaat Alan Nabi ﷺ: H82; Amal-al-Yaum wal Laila la Ibn-as-Sunni: H88; Az-Zaeefa: H6953 mein zikr karke Albani ne iski tasheeh se rujoo kiya

Allah ke naam ke saath (main nikalta hoo'n) aur durood o salaam ho Rasool Allah ﷺ par. Aye Allah! Main tujh se tera fazl chaahta hoo'n. Aye Allah! Mujhe shaitan mardood se bachaae rakh.

### Azaan Ke Azkaar

✽ Azaan sun' kar wohi alfaaz kahe'n jo muazzin kehta hai<sup>66</sup>. Albatta (Aao namaz ki taraf) 'حَيَّ عَلَى الصَّلَاةِ' aur 'حَيَّ عَلَى الْفَلَاحِ' (Aao kamiyaabi ki taraf) ke jawaab mein 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' (Allah ki taufeeq o madad ke baghair kisi gunaaah se bachne ki taaqat aur koi neki karne ki quwwat nahi) kahe'n<sup>67</sup>. Muazzin ke shahadatain kehne ke baad<sup>68</sup> ye dua padhe'n:

<sup>62</sup> **Zaeef.** Sunan Tirmizi: H314; Amal-al-Yaum wal Laila la Ibn-as-Sunni: H88; Fadl as Salaat Alan Nabi ﷺ: H82; Takhreej-al-Kalaam-ut-Taiyyib: H64 mein Albani ne ise Hasan kaha.

<sup>63</sup> **Saheeh.** Sunan Abu Dawood: H465; Sunan Ibne Majah: H772; Saheeh Abu Dawood: V2 P361 H848 mein Albani ne ise Saheeh kaha.

<sup>64</sup> Saheeh Muslim: H713; Sunan Abu Dawood: H465; Sunan Nasai: H729; Sunan Ibne Majah: H772 wal lafza lahu

<sup>65</sup> **Maqtooh\*.** Sunan Ibne Majah: H772 Ye na Nabi ﷺ ki hadees hai na Sahabi ka asar hai. Balke Imam Nasai رحمه الله ki tehqeeq mein ye Kaab-al-Ahbaar ka qaul hai. (Amal-al-Yaum wal Laila lin Nasai: P179) Aur yehi baat durust hai. Ibne Hajar رحمه الله ne bhi Imam Nasai رحمه الله ki taa'eed ki hai. (Nataaij-ul-Afkaar la Ibne Hajar: V1 P277

Allama Muqbil رحمه الله ki bhi yehi tehqeeq hai. Dekhiye Ahadees Ma'lah Zaahiruha as Sehaah: P434.

Allama Albani رحمه الله ne is illat par koi baat nahi ki hai, jisse zaahir hota hai ke wo us par aagaah nahi ho sake, isi liye marfoo-an iski tasheeh kardi hai. Wallahu Aalam

<sup>66</sup> Saheeh Bukhari: H611; Saheeh Muslim: H383; Sunan Abu Dawood: H522; Sunan Tirmizi: H208; Sunan Nasai: H673; Sunan Ibne Majah: H720

<sup>67</sup> Saheeh Bukhari: H613

<sup>68</sup> **Saheeh.** Sharah Maani-ul-Aasaar: V1 P145; Saheeh Ibne Khuzaima: H422; As Samar-ul-Mustataab: P183 mein Albani ne ise saheeh kaha.

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا.<sup>69</sup>

Aur main gawaahi deta hoo'n ke Allah akele ke siwa koi maabood nahi, uska koi shareek nahi, aur beshak Hazrat Muhammad ﷺ uske bande aur Rasool hain. Main raazi ho gaya Allah ke Rabb hone par aur Muhammad ﷺ ke rasool hone par aur islam ke deen hone par.

Muazzin ka jawaab dene ke baad Nabi-e-Kareem ﷺ par durood bheje'n<sup>70</sup>. Phir ye dua padhe'n:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ  
وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَهُ<sup>71</sup>، ﴿اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ﴾<sup>72</sup>.

Aye Allah is kaamil daawat aur qaaem namaz ke Rabb! Tu Muhammad ﷺ ko wasila aur fazeelat ataa farma aur unhe'n muqaam-e-Mahmood par pohoncha jiska toone unse waada kiya hai, yaqeenan tu waada-khilaafi nahi karta.

✽ Azaan aur Iqaamat ke darmiyan apne liye dua kare'n, kyunke us waqt dua radd nahi hoti.<sup>73</sup>

<sup>69</sup> Saheeh Muslim: H386; Sunan Abu Dawood: H525 (و اللفظ له); Sunan Ibne Majah: H721; Sunan Nasai: H679

Mazkoora kalimaat ki jagah mukhtasaran sirf 'وَأَنَا، وَأَنْتَا' kehna bhi saabit hai. Sunan Abu Dawood: H562; Saheeh Abu Dawood: H538 mein Albani ne Saheeh kaha.

<sup>70</sup> Saheeh Muslim: H384; Sunan Abu Dawood: H523; Sunan Tirmizi: H3614; Sunan Nasai: H678

<sup>71</sup> Saheeh Bukhari: H614; Sunan Abu Dawood: H529; Sunan Tirmizi: H211; Sunan Ibne Majah: H722 (و اللفظ لهم); Sunan Nasai: H680

<sup>72</sup> **Zaeef li Shuzooz haazal lafz.** Sunan Kubra-lil-Bayhaqi: V1 P410 (Indian Edition); Az-Zaeefa: V11 P293 mein Albani ne ise zaeef kaha.

<sup>73</sup> **Saheeh.** Sunan Abu Dawood: H521; Sunan Tirmizi: H212; Saheeh Abu Dawood: V3 P14 H534 mein Albani ne ise Saheeh kaha.

## Dua-e-Istiftaah

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي  
مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ  
وَالثَّلْجِ وَالْبَرَدِ.<sup>74</sup>

Aye Allah! Mere aur mere gunaaho'n ke darmiyaan doori karde jaise toone mashriq aur maghrib ke darmiyaan doori paeda farmaai hai. Aye Allah! Mujhe mere gunaaho'n se paak karde jis tarah safed kapda mael se saaf kiya jaata hai, aye Allah mujh se mere gunaah paani barf aur oolo'n ke saath dho de.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.<sup>75</sup>

<sup>74</sup> Saheeh Bukhari: H744 (وَالْفَرْقَةُ لَهُ); Saheeh Muslim: H598; Sunan Abu Dawood: H781; Sunan Nasai: H60; Sunan Ibne Majah: H805. Asal kitab\* mein Muslim ke alfaaz darj the, lekin ham ne Bukhari ke alfaaz darj kiye hain.

\*T: Hisnul Muslim Arbi edition [RSB]

<sup>75</sup> **Saheeh Mauqoof.** Musannaf Ibne Abi Shaiba: H2408 (Tehqeeq Ash Shashri)

Ye riwayat baaz Sahaaba, masalan Umar رضي الله عنه se mauqoofan hi saabit hai. Kai riwayaat mein ise Allah ke Nabi ﷺ ke hawaale se marfoo-an bayaan kar diya gaya hai aur Allama Albani رحمته الله ne marfoo-an saheeh bhi kaha hai. Lekin marfoo riwayat tamaam ki tamaam munkar hain aur munkar riwayat aapas mein ek-dosre ko taqwiyaat nahi detee'n. Imam Ibne Khuzaima رحمته الله (d 311h) farmate hain: "Khurasaan mein aam log jo namaz ke shuru mein ye padhte hain: (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ... الخ) to is silsile mein aimma-e-hadees ke yahaa'n Nabi ﷺ se koi saabit saheeh hadees ham nahi jaante. Choonke Umar Farooq رضي الله عنه se mauqoofan ye saabit hai is liye main ise markoorh bhi nahi kehta, taaham Nabi ﷺ ki jo hadees Ali رضي الله عنه, Abu Huraira رضي الله عنه waghairahuma se basanad-e-saheeh o muttasil marwi hai, wo mere nazdeek ziyaada pasandida hai aur use padhna ziyaada behtar hai. Kyouнке Nabi ﷺ ki ittiba Afzal hai aur aap ka tariqa doosro'n ke tariqa se behtar hai". (Saheeh Ibne Khuzaima: V1 P237-239)

T: Urdu pdf mein is tafseel ka arbi matan bhi maujood hai, jise maine yahan shaamil nahi kiya. [RSB]

Aye Allah! Main teri hamd ke saath teri paaki bayaan karta hoo'n aur tera naam bohot baa-barkat hai aur teri shaan buland hai aur tere siwa koi maabood nahi.

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِّكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.<sup>76</sup>

Maine yaksoo ho kar apna chehre us hasti ki taraf pher diya jis ne aasmaano aur zameen ko paeda farmaya aur main mushriko'n mein se nhi hoo'n. Yaqeenan meri namaz, meri qurbani, meri zindagi, aur meri maut Allah Rabbul Aalameen ke liye hai uska koi shareek nahi aur mujhe usi baat ka hukm hua hai aur main Allah ke farmabardaaro'n mein se ho'n. Aye Allah! Toohi baadshaah hai, tere siwa koi maabood nahi, tu mera Rabb hai aur main tera banda hoo'n, maine apne aap par zulm kiya aur maine apne gunaaho'n ka eteraaf kiya, pas tu mere sab gunaah maaf farmade aur waaqia ye hai ke tere siwa koi gunaah maaf nahi kar sakta aur behtareen akhlaaq ki taraf meri rehnumaai farma tere siwa koi bhi behtareen akhlaaq ki taraf rehnumaai nahi kar sakta aur mujh se bure akhlaaq hataa de ke tere siwa koi bhi mujh se bure akhlaaq nahi hataa sakta. Main haazir hoo'n aur taabe-farmaan ho'n aur tamaam-tar bhalaai tere haatho'n mein hai aur buraai teri taraf mansoob nahi ho sakti, meri taufeeq teri hi wajah se hai. Iltija bhi teri

<sup>76</sup> Saheeh Muslim: H771 (وَالْفُظُّ لَهُ); Sunan Abu Dawood: H760; Sunan Tirmizi: H3421; Sunan Nasai: H897

taraf hai tu bohot baa-barkat aur bada buland hai, main tujh se maaf maangta hoo'n aur tere huzoor tauba karta hoo'n.

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطْرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنْ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.<sup>77</sup>

Aye Allah! Jibraeel, Mikaeel, aur Israfeel ke parwardigaar! Aasmaano aur zameen ke paeda karne waale! Ghaib aur haazir ke jaanne waale! Tu hi apne bando'n ke darmiyaan us cheez ka faisla karega, jis mein wo ikhtilaaf karte rahe the, mujhe apne hukm ke saath haq ki un baato'n mein hidaayat de jin mein ikhilaaf ho gaya hai, yaqeenan tu hi jise chaahe siraat-e-mustaqeem ki taraf hidaayat deta hai.

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.<sup>78</sup>

Allah sabse bada hai bohot bada, aur har qism ki taareef Allah hi ke liye hai, bohot ziyaada aur main subh o shaam Allah ki paakeezgi bayaan karta hoo'n.

<sup>77</sup> Saheeh Muslim: H770 (وَالْفُظُّ لَهُ); Sunan Abu Dawood: H767; Sunan Tirmizi: H3420; Sunan Nasai: H1625; Sunan Ibne Majah: H1357

<sup>78</sup> Saheeh Muslim: H601. Asal kitab mein yaha'n Sunan Abu Dawood: 764 waghaira ke hawaale se yehi alfaaz mazeed izaafat ke saath hain. Lekin Allama Albani رَحِمَهُ اللَّهُ ne un alfaaz waali riwayat ko za'ef qaraar diya hai. (Za'ef Abu Dawood: H132) Is liye behtar yehi hai ke Saheeh Muslim ke ye alfaaz padhe jaa'n.



اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ  
السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ <sup>79</sup> أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ  
فِيهِنَّ وَلَكَ الْحَمْدُ <sup>80</sup> لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ  
مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاءُكَ حَقٌّ  
وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالتَّبْيُوتُ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ <sup>ط</sup>  
اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ  
حَاكَمْتُ فَاعْفُ عَنِّي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ <sup>81</sup>، وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي <sup>82</sup> أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ <sup>83</sup> أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا  
أَنْتَ <sup>84</sup> وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. <sup>85</sup>

Aye Allah! Tere hi liye sab taareef hai, tu noor hai aasmaano aur zameen ka aur (un cheezo'n ka) jo in mein hain. Aur tere hi liye har qism ki taareef hai, tu muntazim<sup>86</sup> hai aasmaan aur zameen ka aur jo kuch bhi un mein hai aur tere liye hi har qism ki taareef hai, toohi Rabb hai aasmaano aur zameen ka aur un mein maujood cheezo'n ka aur tere hi liye sab taareef hai. Tere liye baadshaahat hai aasmaano aur zameen ki aur jo un mein hai aur tere hi liye taareef hai. Tu baadshaah hai aasmaano aur zameen ka aur tere hi liye sab taareef hai. Tu haq hai, tera waada haq hai, teri baat haq hai, teri mulaqaat haq hai, jannat

<sup>79</sup> Saheeh Bukhari: H6317

<sup>80</sup> Saheeh Bukhari: H7442

<sup>81</sup> Saheeh Bukhari: H1120

<sup>82</sup> Saheeh Bukhari: H7442

<sup>83</sup> Saheeh Bukhari: H1120

<sup>84</sup> Saheeh Bukhari: H4799

<sup>85</sup> Saheeh Bukhari: H1120

<sup>86</sup> T: (مُنْتَظِم) Sarbaraah, mohtamim, manager [Rekhta]

haq hai, aag haq hai, ambiya haq hain, Hazrat Muhammad ﷺ haq hain, aur qiyaamat haq hai. Aye Allah! Tere hi liye main taabe<sup>87</sup> hua aur tuj hi par maine tawakkal kiya, tujh hi par main imaan laaya aur teri hi taraf maine rujoo kiya. Teri hi madad ke saath maine (tere dushmano se) muqaabla kiya aur teri hi taraf main faisla lekar aaya, pas tu mujhe maaf farma de jo kuch maine pehle kiya hai aur jo kuch baad mein kiya, jo maine poshida kiya aur jo kuch sar-e-aam kiya, aur jise tu mujh se ziyaada jaanta hai. Toohi (har cheez ko uske muqaam tak) aage karne waala hai aur toohi (usse) peeche karne waala hai, tere siwa koi maabood nahi. Toohi mera maabood hai, tere siwa koi maabood nahi. Aur Allah ki taufeeq o madad ke baghair kisi gunaaah se bachne ki taaqat aur koi neki karne ki quwwat nahi.

### Ruku Ki Duaae'n

سُبْحَانَ رَبِّيَ الْعَظِيمِ. <sup>88</sup>

Paak hai mera Rabb azmat waala.<sup>89</sup>

Ise teen (3) martaba padhe'n.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي. <sup>90</sup>

Paak hai tu aye Allah! Aye hamare Rabb! Apni taareef ke saath aye Allah mujhe maaf farmade.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ. <sup>91</sup>

<sup>87</sup> T: (تابع) Farmabardaar, mutee', paaband, hukm maanne waala [Rekhta]

<sup>88</sup> Saheeh Muslim: H772; Sunan Abu Dawood: H874; Sunan Tirmizi: H262; Sunan Nasai: H1665; Sunan Ibne Majah: H888

<sup>89</sup> **Hasan Lighaerihi.** Sunan Abu Dawood: H885; Sunan Ibne Majah: H888; Saheeh Abu Dawood: H828 mein Albani ne ise saheeh akha. Tafseel ke liye dekhiye: Anwaar un Naseeha: (٧/885)

<sup>90</sup> Saheeh Bukhari: H794; Saheeh Muslim: H484; Sunan Abu Dawood: H877; Sunan Nasai: H1122; Sunan Ibne Majah: H889 (واللفظ لهم)

Bohot hi paakiza, intihaai muqaddas, farishto'n aur rooh (Jibraeel) ka Rabb.

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُنْجَى وَعَظْمِي وَعَصَبِي<sup>92</sup>، ﴿وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي﴾<sup>93</sup>.

Aye Allah! Main tere liye hi jhuka aur tujh hi par imaan laaya aur main tera hi farmabardaar bana, izhaar-e-aajizi kiya mere kaano'n ne meri aankho'n ne, mere dimaagh ne, meri haddiyo'n ne, mere pattho'n ne, aur (mere us jism ne) jise uthaaya hua hai mere qadmo'n (paao'n) ne.

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ<sup>94</sup>.

Paak hai bohot badi qudrat o taaqat waala aur bohot badi baadshaahat waala aur badaai aur azmat waala.

### Ruku Se Uthne Ki Duaae'n

سَبِّحَ اللَّهُ لِمَنْ حَمْدُهُ<sup>95</sup>.

Allah ne us shakhs ki baat sun li jisne uski taareef ki.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ<sup>96</sup>.

<sup>91</sup> Saheeh Muslim: H487; Saheeh Abu Dawood: H872; Sunan Nasai: H1048

<sup>92</sup> Saheeh Muslim: H771; Sunan Tirmizi: H3421 (و اللفظ لهما); Saheeh Abu Dawood: H760; Sunan Nasai: H1050

Saheeh. Musnad Ahmad: V1 P119 (Al Memniya edition); Saheeh Ibne Hibban ma' <sup>93</sup> At Taaliqaat-al-Hisaan-lil-Abani: H1898; Isi taaleeq mein Albani ne ise saheeh kaha.

<sup>94</sup> Saheeh Abu Dawood: H873; Sunan Nasai: H1132; Saheeh Abu Dawood: V4 P27 H817 mein Albani ne saheeh kaha.

<sup>95</sup> Saheeh Bukhari: H796; Saheeh Muslim: H409; Saheeh Abu Dawood: H603; Sunan Tirmizi: H267; Sunan Nasai: H921; Sunan Ibne Majah: H1239

<sup>96</sup> Saheeh Bukhari: H799; Sunan Nasai: H1062 (و اللفظ لهما); Saheeh Abu Dawood: H870; Sunan Tirmizi: H404

Aye hamare parwardigaar! Tere liye hi har qism ki taareefe’n hain, taareef bohut ziyaada, paakiza jis mein barkat ki gai hai.

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَالْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ  
وَالْمَجْدِ أَحَقُّ مَا قَالِ الْعَبْدُ وَكُنَّا لَكَ عَبْدُ اللَّهِ هُمْ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِ  
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.<sup>97</sup>

Aye Allah! Aye hamare parwardigaar! Tere hi liye har qism ki taareef hai, utni ke jisse aasmaan bhar jaae’n aur jisse zameen bhar jaae, aur jo kuch in dono ke darmiyaan hai aur uske baad har wo cheez bhar jaae jise tu chaahe. Aye taareef aur buzurgi ke laayaq! Sabse sacchi baat jo bande ne kahi jabke ham sab teri hi bande hain (ye hai ke) Aye Allah! Jo tu ataa farmae use koi rokne waala nahi aur jo tur ok le use koi dene waala nahi. Aur kisi saahib-e-haisiyat ko uski haisiyat tere yahaan koi faaeda nahi de sakti.

### Sajde Ki Duaae’n:

سُبْحَانَ رَبِّيَ الْأَعْلَى.<sup>98</sup>

Paak hai mera Rabb jo sabse buland hai.

Ise teen (3) martaba padhe’n.<sup>99</sup>

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.<sup>100</sup>

<sup>97</sup> Saheeh Muslim: H477 (وَاللَّفْظُ لَهُ); Saheeh Abu Dawood: H847; Sunan Nasai: H1068. Asal kitab mein Saheeh Muslim hi ke hawaale se ye zikr manqool hai, lekin alfaaz poore taur par Muslim ki riwayat se nahi milte. Ham ne Muslim ke alfaaz hi darj kiye hain.

<sup>98</sup> Saheeh Muslim: H772; Saheeh Abu Dawood: H871; Sunan Tirmizi: H262; Sunan Nasai: H1008; Sunan Ibne Majah: H888

<sup>99</sup> **Hasan Li-ghaerihi.** Saheeh Abu Dawood: H885; Sunan Ibne Majah: H888; Saheeh Abu Dawood: H828 mein Albani ne saheeh kaha. Tafseel ke liye dekhiye Anwaar un Naseeha: (د/885)

Paak hai tu aye Allah! Aye hamare Rabb! Apni taareef ke saath Aye Allah mujhe maaf farma de.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ. <sup>101</sup>

Nihaayat paakizgi waala, nihaayat muqaddas, farishto'n aur rooh (Jibraeel) ka Rabb.

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِی لِلَّذِی خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِیْنَ. <sup>102</sup>

Aye Allah! Maine tere liye sajda kiya, tujh par hi main imaan laaya, tere liye hi farmabardaar hua, mera chehra us hasti ke liye sajda-rez hua jisne use paeda kiya, use shakl o soorat di aur uske kaano'n aur aankho'n ke shagaaf banaae. Bada baa-barkat hai Allah jo behtareen Khaaliq hai.

سُبْحَانَ ذِی الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ. <sup>103</sup>

Paak hai intihaai ghalbe aur badi baadshaahat waala aur badaai aur azmat waala.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ. <sup>104</sup>

Aye Allah mere tamaam gunaah maaf farmade, chote, bade, pehle aur baad waale zaahir aur poshida.

<sup>100</sup> Saheeh Bukhari: H794; Saheeh Muslim: H484; Saheeh Abu Dawood: H877; Sunan Nasai: H1122; Sunan Ibne Majah: H889

<sup>101</sup> Saheeh Muslim: H487; Saheeh Abu Dawood: H872; Sunan Nasai: H1134

<sup>102</sup> Saheeh Muslim: H771; Sunan Tirmizi: H3421 (وَاللَّفْظُ لَهَا); Saheeh Abu Dawood: H760

<sup>103</sup> **Saheeh.** Saheeh Abu Dawood: H873; Sunan Nasai: H1132; Saheeh Abu Dawood: V4 P27 H817 mein Albani ne saheeh kaha.

<sup>104</sup> Saheeh Muslim: H483; Saheeh Abu Dawood: H878

اللَّهُمَّ ﴿إِنِّي﴾ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِهُعَا فَاتِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.<sup>105</sup>

Aye Allah main panaah maangta hoo'n teri raza ke zariye se teri naaraazi se. Teri maafi ke zariye se teri saza se. Aur main panaah maangta hoo'n tere zariye se tujhse. Main teri poori taareef nahi kar sakta tu usi tarah hai jaise toone khud apne aap ki taareef ki hai.

## Do (2) Sajdo'n Ke Darmiyaan Ki Duaae'n

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي.<sup>106</sup>

Aye mere Rabb mujhe maaf karde, aye mere Rabb mujhe maaf karde.

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، ﴿وَأَجْبُرْنِي﴾، وَ عَافِنِي، وَارْزُقْنِي، ﴿وَارْزُقْنِي﴾.<sup>107</sup>

<sup>105</sup> Saheeh Muslim: H486 was siyaaqa lahu; Sunan Nasai: H1100 (و ما بين المعكوفتين له); Saheeh Abu Dawood: H879; Sunan Tirmizi: H3493

<sup>106</sup> **Saheeh.** Saheeh Abu Dawood: H874; Sunan Nasai: H1145; Sunan Ibne Majah: H897; Saheeh Abu Dawood: V4 P28 H818 mein Albani ne saheeh kaha.

<sup>107</sup> **Zaeef.** Saheeh Abu Dawood: H850 wa siyaaqa lahu; Sunan Tirmizi: H284 (و الزيادة), Habeeb ne a'n-a'n se riwayat kiya aur wo mudallis hai; Sunan Ibne Majah: H898 (و الزيادة الثانية عنده); Saheeh Abu Dawood: V3 P436 H796 mein Albani ne Hasan kaha.

Saheeh Ibne Khuzaima waghaira ki hadees hai ke mard o aurat Nabi ﷺ ke paas aate aur kehte: (يَا رَسُولَ اللَّهِ، كَيْفَ أَقُولُ إِذَا صَلَّيْتُ؟) "Aye Allah ke Rasool ﷺ Jab ham namaz padhe'n to (dua mein) kaise kahe'n?"

Aap ﷺ ne farmaya, kaho: (يَا اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَ عَافِنِي، وَارْزُقْنِي) Ye hadees saheeh hai. Dekhiye: Saheeh Ibne Khuzaima: H744. Isi mafhoom ki hadees Saheeh Muslim mein bhi hai, dekhiye Saheeh Muslim: (4/2073) H2697, Darussalam Numbering: H6850.

Is hadees se umoomi taur par namaz mein is du aka padhna saabit hota hai, lehaza is umoom ke pesh-e-nazar agar ise koi bain-al-sajdatain\* bhi padhle to in sha Allah koi harj nahi hai. Wallahu aalam

Aye Allah! Mujhe maaf farma de, mujh par rahem farma, mujhe hidaayat de, mera nuqsan poora kar de, mujhe aafiyat de, mujhe rizq de, aur mujhe bulandi ataa farma.

### Sajda-e-Tilaawat Ki Duaae'n

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَبْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾<sup>108</sup>

\*T: 2 sajd-o'n ke beech [RSB]

<sup>108</sup> **Saheeh.** Al Mustadrak-lil-Haakim: V1 P220 (Indian edition) (و اللفظ له) Sunan Tirmizi: H580; Sunan Nasai: H1129; Saheeh Abu Dawood: V5 P157 H1273 mein Albani ne saheeh kaha.

Ek wazaahat:

Imam Ahmad رحمہ اللہ (d 241h) ne kaha: "Mujhe nahi lagta ke Khalid-al-Hazaa ne Abul Aaliya se kuch suna hai". (Masaael Ahmad Riwaayat Abu Dawood: P446)

Imam Ahmad رحمہ اللہ ke is qaul ki buniyaad par taqreeban 10 saal qabl raaqim-ul-huroof\* ne is hadees ko zaef kaha tha. Kyounke Imam Ahmad رحمہ اللہ ne garche bil-jazm\*\* simaa\*\*\* ka inkaar nahi kiya tha, lekin choonke doosre kisi mohaddis se iske khilaaf pukhta suboot bhi nahi mil raha tha, is liye ham ne Imam Ahmad رحمہ اللہ ki taraf se segha-e-gumaan mein kahi gai is baat ko hujjat maan liya tha. Lekin haaliya dino'n mein hame'n is baat kai lm hua ke Imam Shu'ba رحمہ اللہ jaise naaqid o amer-ul-momineen ne Abul Aaliya se Khalid-al-Hazaa ke simaa ka suboot faraaham kiya hai. Chunache Khateeb Baghdadi رحمہ اللہ ne apni sanad se Wahab bin Jarir ke tareeq se riwayat kiya ke unho'n ne kaha:

\*T: khud Kifayatullah Sanabali (hafizahullah) [RSB]

\*\*T: (بِالْجَزْمِ) Pukhtagi aur istihkaam ke saath [Rekhta]

"نا شعبة، عن خالد الحذاء، عن رفيع أبي العالية، قال: إذا حدثت عن رسول الله صلى الله عليه وسلم فاز دهر". (الجامع لأخلاق الراوى: 9/2) من طريق وهب بن جرير عن شعبة به، وإسناده صحيح، وأخرجه ابن بطه في الإبانة: 410/1 من طريق عمرو بن مرزوق، وأخرجه الراهرمزى في المحدث الفاصل (ص 585) من طريق الحسن بن حبيب، وأبي داود، وأخرجه البيهقي في شعب الإيمان: 154/3. من طريق مسكين بن بكير الحرائى، وأبي داود، ومن طريق البيهقي أخرجه ابن عساكر في تاريخ دمشق: 178/18، كلهم (وهب بن جرير و عمرو بن مرزوق والحسن بن حبيب وأبو داود و مسكين بن بكير) عن شعبة به.

Is sanad mein Imam Shu'ba رحمہ اللہ ne Khalid-al-Haza se riwayat kiya hai aur unho'n ne Abul Aaliya se, ye is baat ka zabardast suboot hai ke Kahlid-al-Haza ne Abul Aaliya se

Mere chehre ne us zaat ko sajda kiya jisne use paeda farmaya, usne apni taaqat aur quwwat ke zariye se uske kaan aur ankh ke suraakh banaae, bada baa-barkat hai Allah Ta'a'a jo behtareen Khaaliq hai.

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَصَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.<sup>109</sup>

Aye Allah! Mere liye is (sajde) ke ewaz apne yahaa'n ajar likh de aur iski wajah se mujh se (gunaaho'n ka) bojh utaar de aur mere liye apne yahaa'n zakhira bana de aur is (sajde) ko meri taraf se qubool farma jaise toone ye (sajda) apne bande Dawood ؑ ki taraf se qubool kiya tha.

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sunna hai. Kyounke Imam Shu'ba ؓ sirf usi se koi cheez riwayat karte hain jis ne apne ustaz se sun kar bayan kiya ho. Chunache Imam Shu'ba ؓ ke ma-aasir\* aur unko bohut qareeb se jaanne waale Imam Yahya bin Saeed-al-Qattaan ؓ ne kaha: "Shu'ba kisi raawi se jo cheez bhi bayaan kare'n, to tumhe'n us raawi ke baare mein ye jaanne ki zaroorat nahi ke wo jisse riwayat kar raha hai usse suna hai ke nahi, kyounke Shu'ba ka usse riwayat kar dena hi uske suboot ke liye kaafi hai". (Al Jirah wa Taadeel la Ibne Abi Haatim: V1 P162 (tehqeeq Al Ma'lami) Sanad saheeh.

\*T: (مآثر) Acchi yaade'n, hadeese'n, aasaar [RSB]

Suboot-e-Simaa ke is zabardast hawaale ke muqaable mein Imam Ahmad ؓ ki jaanib se segha-e-gumaan waale izhaar-e-khayaal ki koi haisiyat nahi hai. Yaad rahe ke saanwi darje ke hawaale masalan Tehzeeb wahgaira mein Imam Ahmad ؓ ke is segha-e-gumaan ko jazm ke saath naqal kiya gaya hai, jo ghalat hai, kyounke ye asal marja' ke khilaaf hai. Taaham agar ye bil-jazm bhi saabit hota hai to Imam Shu'ba ؓ jaise mutakhassis fis-simaa ke muqaable mein naa-qaabil-e-iltifaat hota.

Rahi baat ye ke 1 riwayat mein "rajul" (رجل) ka waasta hai to arz hai ke ye waasta waali riwayat Muztarib o Shaa'z\* hai, lehaza saabit hi nahi. Iski wazaahat aur is bahes ki takmeel ke liye dekhiye: Anwaar un Naseeha: -/ 1414

\*T: (شاذ) Wo hadees jo qaabil-e-etebaar logo'n ki riwaayat ke khilaaf ho [Rekhta]

<sup>109</sup> **Hasan.** Sunan Tirmizi: H579 (و اللفظ له)؛ Sunan Ibne Majah: H1053; As-Saheeha: H2710 mein Albani ne ise saheeh kaha.



## Tasshahud:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.<sup>110</sup>

(Meri) Tamaam qauli, badani, aur maali ibaadate'n Allah ke liye hain. Aye Nabi ﷺ aap par salaam ho, aur Allah ki rahmat aur uski barakaat ho'n, ham par aur Allah ke (deegar) nek bando'n par bhi salaam ho, main gawaahi deta hoo'n ke Allah ke alaawa koi maabood nahi aur main gawaahi deta hoo'n ke Muhammad ﷺ uske bande aur Rasool hain.

## Tasshahud Ke Baad Nabi ﷺ Par Durood

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَيِّدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيِّدٌ مَجِيدٌ.<sup>111</sup>

Aye Allah! Rahmat naazil farma Muhammad ﷺ par aur Aal-e-Muhammad ﷺ par, jaise toone rahmat naazil farmaai Ibrahim par aur Aale-e-Ibrahim par. Yaqeenan tu qaabil-e-taareef, badi shaan waala hai. Aye Allah barkat naazil farma Muhammad ﷺ aur Aal-e-Muhammad ﷺ par, jaise toone barkat naazil farmaai Ibrahim par aur Aal-e-Ibrahim par, yaqeenna tu qaabil-e-taareef, badi shaan waala hai.

<sup>110</sup> Saheeh Bukhari: H831; Saheeh Muslim: H402; Saheeh Abu Dawood: H968; Sunan Tirmizi: H289; Sunan Nasai: H1162; Sunan Ibne Majah: H899

<sup>111</sup> Saheeh Bukhari: H3370 (وَاللَّفْظُ لَهُ); Saheeh Muslim: H406; Saheeh Abu Dawood: H976; Sunan Tirmizi: H483; Sunan Nasai: H1287; Sunan Ibne Majah: H904

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ  
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ  
مَجِيدٌ.<sup>112</sup>

Aye Allah! Rahmat naazil farma Muhammad ﷺ par aur aap ki azwaaj-e-mutahharaat aur aap ki aulaad par, jaise toone rahmat naazil farmaai Aal-e-Ibrahim par aur barkat naazil farma Muhammad ﷺ par aur aap ki azwaaj-e-mutahharaat aur aap ki aulaad par jaise toone barkat naazil farmaai Aal-e-Ibrahim par, yaqeenan tu qaabil-e-taareef badi shaan waala hai.

### Aakhri Tasshahud Ke Baad Salaam Se Pehle Ki Duaae'n

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا  
وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.<sup>113</sup>

Aye Allah! Bila-shubha main Jahannam ke azaab, aur qabr ke azaab, zindagi aur maut ke fitne aur maseeh dajjal ke fitne ke shar se teri panaah mein aata hoo'n.

<sup>112</sup> Saheeh Bukhari: H3369; Saheeh Muslim: H407 (وَاللَّفْظُ لَهُ); Saheeh Abu Dawood: H979; Sunan Tirmizi: H3220; Sunan Nasai: H1285; Sunan Ibne Majah: H905

<sup>113</sup> Saheeh Bukhari: H1377; Saheeh Muslim: H588, Darussalam Numbering: H1324 (وَاللَّفْظُ لَهُ); Sunan Nasai: H5514

Asal kitab mein (عَذَابِ جَهَنَّمَ) ke alfaaz se pehle hain. Jabke aisa mazkoora siyaaq\* ke saath kisi hadees mein hame'n nahi mila. Albatta is tarteef ki tabdeeli ke saath hadees ke saare alfaaz Saheeh Muslim ki muhawwala\*\* hadees ke aen-mutaabiq ho jaate hain.

\*T: (سياق) Kisi ibaat mein kisi lafz ya qaul ke aage-peeche ka matan [Rekhta]

\*\*T: (مُحَوَّلَةً) Jiska hawaala diya gaya ho [Rekhta]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ  
بِكَ مِنْ فِتْنَةِ الْحَيَاةِ وَالْمَوْتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَاطِلِ وَالْمَغْرَمِ.<sup>114</sup>

Aye Allah! Main azaab-e-qabr se teri panaah mein aataa hoo'n, maseeh dajjal ke fitne se teri panaah mein aata hoo'n, zindagi aur maut ke fitne se teri panaah mein aata hoo'n. Aye Allah! Main gunaah aur qarz se teri panaah mein aata hoo'n.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً  
مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.<sup>115</sup>

Aye Allah! Bila-shubha maine apni jaan par bohot ziyaada zulm kiya aur tere siwa koi gunaaho'n ko maaf nahi kar sakta, pas tu apni khaas bakhshish se mujhe maaf farma de aur muh par rahem farma, yaqeenan tu bohot bakhshne waala, intihaai meherbaan hai.

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُبْدِي وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.<sup>116</sup>

Aye Allah! Tu mujhe maaf karde jo kuch maine pehle kiya aur baad mein kiya, jo kuch maine chup kar kiya aur jo kuch maine sar-e-aam

<sup>114</sup> Saheeh Bukhari: H832; Saheeh Muslim: H589, Darussalam Numbering: H1325; Saheeh Abu Dawood: H880; Sunan Nasai: H1309

<sup>115</sup> Saheeh Bukhari: H834; Saheeh Muslim: H2705; Sunan Tirmizi: H3531; Sunan Nasai: H1302; Sunan Ibne Majah: H3835

<sup>116</sup> Saheeh Muslim: H771; Sunan Tirmizi: H3421

Saheeh Muslim aur Sunan Tirmizi waghaira ki riwayat mein saraahat hai ke Nabi-e-Akram ﷺ ye dua, salaam pherne se qabl namaz ke andar hi padhte the, lekin aen yehi hadees Saheeh Abu Dawood: H760 mein hai aur us mein ye zikr hai ke Aap ﷺ ye dua salam pherne ke baad padhte the, ye raawi ka wahem hai, saheeh baat wohi hai jo Saheeh Muslim waghaira mein hai.

kiya aur jo maine ziyaadati ki aur jise tu mujh se bhi ziyaada jaanta hai. Toohi (har cheez ko uske muqaam tak) aage karne waala hai aur toohi (usse) peeche karne waala hai, tere siwa koi maabood nahi hai.

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.<sup>117</sup>

Aye Allah! Tu apni yaad par meri madad farma aur apne shukr par aur acche tariqa se apni ibaadat baja laane par.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ (مِنْ) أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.<sup>118</sup>

Aye Allah! Bila-shubha main bukhli se teri panaah mein aata hoo'n aur buzdili se teri panaah mein aata hoo'n aur is baat se teri panaah mein aata hoo'n ke main umr ke naakaara-tareen hisse ki taraf lautaaya jaaun aur main duniya ke fitne aur azaab-e-qabr se teri panaah mein aata hoo'n.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.<sup>119</sup>

Aye Allah beshak main tujh se jannat ka sawaal karta hoo'n aur jahannum ki aag se teri panaah mein aata hoo'n.

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<sup>117</sup> **Saheeh.** Saheeh Abu Dawood: H1522; Sunan Nasai: H1303; Saheeh Abu Dawood: V5 P253 H1362 mein Albani ne saheeh kaha.

Sunan Nasai mein (في كل صلاة) yaane namaz ke andar padhne ki saraahat hai, jisse Saheeh Abu Dawood ke alfaaz (دبر كل صلاة) ki wazaahat ho jaati hai, ke usse muraad namaz ke andar ka aakhri hissa hai.

<sup>118</sup> Saheeh Bukhari: H2822 was siyaaqa lahu, H6390 (و ما بين المعكوفتين فيه); Sunan Nasai: H5478 (وعنده اللفظ كله)

<sup>119</sup> **Saheeh.** Saheeh Abu Dawood: H792 (و اللفظ له); Sunan Ibne Majah: H910, H3847; Saheeh Abu Dawood: V3 P377 H757 mein Albani ne saheeh kaha. Abu Saaleh se Amash ka a'n-a'nah maqbool hai, tafseel ke liye dekhiye: Anwaar un Naseeha: (د/792)

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِّيْ وَتَوَفَّنِيْ  
 اِذَا عَلِمْتَ الْوفاةَ خَيْرًا لِّيْ، (اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ) خَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ  
 وَاسْئَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَاسْئَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَاسْئَلُكَ  
 نَعِيْمًا لَا يَنْقُذُ وَاسْئَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَاسْئَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ  
 وَاسْئَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَاسْئَلُكَ لَذَّةَ النَّظَرِ اِلَى وَجْهِكَ وَالشُّوقَ اِلَى  
 لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُّضِرَّةٍ وَلَا فِتْنَةٍ مُّضِلَّةٍ اَللّٰهُمَّ زَيِّنَا بِزِينَةِ الْاِيْمَانِ  
 وَاجْعَلْنَا هُدًى مُّهْتَدِيْنَ.<sup>120</sup>

Aye Allah! Apne ghaib jaanne aur makhlooq par qudrat rakhne ke baais mujhe us waqt tak zinda rakh jab tak tere ilm ke mutaabiq mere liye zindagi behtar ho aur mujhe us waqt maut de jab tere ilm ke mutaabiq mere liye maut behtar ho. Aye Allah! Beshak main haazir aur ghaayab (dono haalato'n) mein tujh se teri khashiyyat ka sawaal karta hoo'n aur main tujh se khushnoodi aur naaraazi (dono haalato'n) mein kalma-e-haq ki taufeeq ka sawaal karta hoo'n aur main tujh se maaldaari aur tangdasti mein mayaanarawi<sup>121</sup> ka sawaal karta hoo'n aur main tujh se aisi nemat ka sawaal karta hoo'n jo khatam na ho aur tujh se aankho ki aisi thandak ka sawaal karta hoo'n jo khatam na ho aur tujh se tere faislo'n par raazi rehne ka sawaal karta hoo'n aur main tujh se maut ke baad zindagi ki thandak maangta hoo'n aur main tujh se tere chehre ke deedaar ki lazzat ka sawaal karta hoo'n aur teri mulaqaat ke shauq ka (jo) baghair kisi takleef-dah musibat aur gumraah-kun fitne ke (haasil)

<sup>120</sup> **Saheeh.** Sunan Nasai: H1305 was Siyaaqa lahu; Saheeh Ibne Hibban: H1971 (الزيادة الى بين المعكوفتين عنده); Musnad Ahmad: V4 P264; Takhreej-al-Kalaam-ut-Taiyyib: H106 mein Albani ne saheeh kaha.

Asal kitab mein (فِي الْغِنَى وَالْفَقْرِ) hai, jo ke Mustadrak Haakim: V1 P524 waghaira ke alfaaz hain. Lekin Sunan Nasai, Saheeh Ibne Hibban aur Musnad Ahmad mein (فِي الْفَقْرِ) ke alfaaz hain, lehaza inhi alfaaz ko darj kiya gaya hai.

<sup>121</sup> T: (مِيَانَهُ رَوَى) Etedaal, ifraat o tafreet se bachna [Rekhta]

ho. Aye Allah! Hame'n imaan ki zeenat se muzaiyyan farma aur hame'n hidaayat yaafta rehnuma bana de.

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.<sup>122</sup>

Aye Allah! Main tujh se sawaal karta hoo'n, aye Allah! Is liye ke tu waahid hai, yakta hai, aisa be-niyaaz hai jiski koi aulaad nahi hai aur na wo kisi ki aulaad hai aur na uska koi ham-palla hai. (Main sawaal karta hoo'n) Ke mere gunaah bakhsh de, yaqeenan tu bohot ziyaada bakhshne waala bada meherbaan hai.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ (وَحْدَكَ لَا شَرِيكَ لَكَ) الْمَنَّانُ (يَا) بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ (الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ).<sup>123</sup>

Aye Allah! Yaqeenan main tujh se is liye sawaal kar raha hoo'n ke har qism ki taareef tere hi liye hai. Tujh akele ke siwa koi maabood nahi, tera koi hissedaar nahi. (Tu) behad ehsaan karne waala hai. Aye aasmaan aur zameen ke be-misl paeda karne waale, aye saahib-e-jalaal aur izzat waale! Aye zinda-jaawed! Aye qaaem o daaem! Aye Allah! Beshak main tujh se Jannat ka sawaal karta hoo'n aur aag se teri panaah mein aata hoo'n.

<sup>122</sup> **Saheeh.** Sunan Nasai: H1301 (و اللفظ له); Saheeh Abu Dawood: H985; Saheeh Abu Dawood: V4 P140 H905 mein Albani ne saheeh kaha.

<sup>123</sup> **Saheeh.** Sunan Nasai: H1300 was siyaaqa lahu; Sunan Ibne Majah: H3858 (و الزيادة و الزيادة الثانية) (الأولى عنده); Al Adab-al-Mufrad-lil-Bukhari: P246 (Tehqeeq: Abdul Baqi) (و الزيادة الأخيرة عنه); Sunan Tirmizi: H3544; Asal Sifat as Salaah: V3 P1017 mein Albani ne saheeh kaha.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ الْاَحَدُ الصَّدِّ الَّذِیْ  
لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَکُنْ لَهُ کُفُوًا اَحَدٌ.<sup>124</sup>

Aye Allah! Bila-shubha main tujh se is liye sawaal kar raha hoo'n ke main is baat ki gawaahi deta hoo'n ke toohi Allah hai, tere siwa koi maabood nahi, tu yakta hai, aisa be-niyaaz hai jiski koi aulaad nahi hai aur na wo kisi ki aulaad hai aur koi bhi uska ham-palla nahi.

### Namaz Se Salaam Pherne Ke Baad Ke Azkaar

❁ 'اَسْتَغْفِرُ اللهَ' (Main Allah se maafi maangta hoo'n) teen (3) martaba kahe'n, uske baad ye padhe'n

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ (يَا) ذَا الْجَلَالِ وَالْاِكْرَامِ.<sup>125</sup>

Aye Allah! Toohi salaamati waala hai aur teri hi taraf se salaamati hai, tu bohot baa-barkat hai, aye badi shaan aur azmat waale!

❁ Ye alfaaz teen (3) martaba padhe'n:

لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ.<sup>126</sup>

Allah ke alaawa koi maabood nahi, wo akela hai uska koi shareek nahi, usi ki baadshaahat hai, aur usi ke liye sab taareef hai aur wo har cheez par kaamil qudrat rakhta hai.

<sup>124</sup> Saheeh. Sunan Tirmizi: H3475 (و اللفظ له); Saheeh Abu Dawood: H1493; Sunan Ibne Majah: H3857; Saheeh Abu Dawood: V5 P229 H1341 mein Albani ne saheeh kaha.

<sup>125</sup> Saheeh Muslim: H591 (و السيق له); Saheeh Abu Dawood: H1315; Sunan Tirmizi: H300; Sunan Nasai: H1337; Sunan Ibne Majah: H928 (و الزيادة عندهم); Saheeh Abu Dawood: V5 P246 H1355 mein Albani ne saheeh kaha

<sup>126</sup> Saheeh Bukhari: H6473; Sunan Nasai: H1343; Musnad Ahmad: V4 P250 3 martaba ke alfaaz poori jamat ke khilaaf sirf Aamir Sha'bi ne bayan kiya hai.

Uske baad ye padhe'n:

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطٰى لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ  
الْجَدُّ.<sup>127</sup>

Aye Allah! Us cheez ko koi rokne waala nahi jo tu ataa kare aur jis cheez ko tu rok le usko koi dene waala nahi aur kisi saahib-e-haisiyat ko uski haisiyat tere yahaan faaeda nahi de sakti.

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَنَدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ،  
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. لَا اِلٰهَ اِلَّا اللهُ، وَلَا نَعْبُدُ اِلَّا اِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ  
وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰهَ اِلَّا اللهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ.<sup>128</sup>

Allah ke alaawa koi maabood nahi wo akela hai uska koi shareek nahi. Usi ki baadshaahat hai, aur usi ke liye sab taareef hai aur wo har cheez par kaamil qudrat rakhta hai, buraai se bachne ki himmat hai na neki karne ki taaqat, magar Allah ki taufeeq hi se. Allah ke siwa koi maabood nahi aur ham sirf usi ki ibaadat karte hain, usi ki taraf se inaaam hai aur usi ke liye fazl aur usi ke liye behtareen sana hai. Allah ke siwa koi maabood nahi, ham usi ke liye bandage ko khaalis karne waale aur khwah kaafir (use) naa-gawaar samjhe'n.

سُبْحَانَ اللهِ .

Allah Paak Hai. (33 martaba kahe'n)

اَلْحَمْدُ لِلّٰهِ .

<sup>127</sup> Saheeh Bukhari: H844; Saheeh Muslim: H593; Saheeh Abu Dawood: H1505; Sunan Nasai: H1341

<sup>128</sup> Saheeh Muslim: H594 (و اللفظ له); Saheeh Abu Dawood: H1506; Sunan Nasai: H1339, H1340



Tamaam taarifaat Allah ke liye hain. (33 martaba kahe'n).

وَاللَّهُ أَكْبَرُ .

Allah sabse bada hai. (34 martaba kahe'n).

Uske baad ye padhe'n:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.<sup>129</sup>

Allah ke siwa koi maabood nahi wo akela hai uska koi sharek nahi, usi ki baadshaahat hai aur usi ke liye sab taareef hai aur wohi har cheez par kaamil qudrat rakhta hai.

✽ Har namaz ke baad darj-e-zail surah padhe'n:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. Aap keh deejiiye ke wo AT 1 (hi) hai. AT be-niyaaz hai. Na usse koi paeda hua na wo kisi se paeda hua aur na koi uska hamsar hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. Aap keh deejiiy! Ke main subh ke Rabb ki panaah mein aata hoo'n. Us cheez ke shar se jo usne paeda ki hai aur andhera karne waale ke shar se jab wo chup jaae aur unke shar se jo girho'n mein

<sup>129</sup> Saheeh Muslim: H597; Saheeh Abu Dawood: H1504

phoonkne waali hain aur Hasad karne waale ke shar se bhi jab wo hasad kare.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ  
 وَالنَّاسِ ⑥

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<sup>130</sup> **Saheeh.** Sunan Tirmizi: H2903; Al Arbaoon la Ibne Asaakir: P83; Al Ausat la Ibnul Munzir: V3 P277 (من حديث عقبة بن عامر); As-Saheeha: H1514 mein Albani ne saheeh kaha.

Uqba bin Amir ki ye hadees, Sunan Tirmizi, Ibne Asaakir aur Ibnul Munzir ke yahaa'n sirf "Muawwazatain" ke saath zikr hai, yaane sirf Surah-al-Falaq aur Surah an Naas ka tazkira hai.

Lekin yehi hadees baaz kutub mein lafz 'معوذات' ke saat hai. (Saheeh Abu Dawood: H1523) Isse kuch logo'n ne ye samajh liya ke is mein Surah-al-Ikhlal bhi shaamil hai aur 'معوذات' mein is uski shumooliyat taghleeban\* hai, halaanke isi hadees ke doosre turq mein 'معوذتين' ki saraahat aagai hai. Jo is baat ki daleel hai ke 'معوذات' se muraad sirf 'معوذتين' hain, yaane 2 par jamaa ka itlaaq\*\* hua hai.

\* T: (تَغْلِيْبًا) Ghaalib taur par, aksar-o-beshtar [Rekhta]

\*\* T: (اطْلَاق) Kisi qism ki shart ya qaid lagaana [Rekhta]

Agar is hadees mein muawwazaat segha-e-jama mein taghleeban Surah-al-Ikhlal bhi shaamil hoti to phir isi hadees ke doosre turq mein jab khaalil 'muawwazatain' ka zikr hua to uske saath 'Surah-al-Ikhlal' ka bhi zikr hona chaahiye. Jaisa ke Saheeh Bukhari ki 1 hadees mein muawwazatain samet Surah-al-Ikhlal par bhi taghleeban muawwazaat ka itlaaq hua hai. (Saheeh Bukhari: H6319) Lekin iske doosre turq mein jab khaalil 'muawwazatain' ka zikr hua to saath hi alag se 'Surah-al-Ikhlal' ka bhi zikr hua.

Alfaaz hain: (يَقُلُّ هُوَ اللَّهُ أَحَدٌ وَالْمَعُودَتَيْنِ). (Saheeh Bukhari: H5748)

Lehaza agar Saheeh Abu Dawood ki mazkoora hadees mein 'Muawwazaat' bol kar taghleeban Surah-al-Ikhlal ko bhi us mein shaamil maana gaya tha to jab doosri mufassal hadees mein khaalil 'muawwazatain' ka zikr hua to uske saath alag se Surah-al-Ikhlal ka bhi zikr hona chaahiye, lekin muaamala aisa nahi hai, jisse saabit hota hai ke yaha'n 2 par jamaa ka itlaaq karte hue sirf muawwazatain hi ko 'muawwazaat' kaha gaya hai.

❁ Waazeh rahe ke Uqba bin Aamir ؓ ki isi hadees ko baaz ruwaat ne 'Abdullah bin Khubaib' ki hadees bana diya hai, aur us mein ye bayaan kar diya hai ke Nabi ﷺ ne 1

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baarish waali raat unhe’n ‘muawwazatain’ aur Surah-al-Ikhlās padhne ki taaleem di. (Saheeh Abu Dawood: H5082; Sunan Tirmizi: H3575; Sunan Nasai: H5428)

Ye riwayat za’eeif hone ke saath-saath apne se qawī-tar riwayat ke khilāaf bhi hai, kyunke ise ‘Usaid bin Abi Usaid’ ne bayan kiya hai, jo maamooli darja ke siqa hain, jabke unke muqaable mein aala darja ke siqa aur sahihain ke raawī ‘Zaid bin Aslam’ ne isi hadees ko bayaan kiya, to us mein us mein sirf ‘muawwazatain’ ka zikr kiya aur Surah-al-Ikhlās ka naam tak nahi liya. (Sunan Nasai: H5429; Sunan Kubra lin Nasai: H7809; Mojam-ul-Ausat lit Tabarani: H2796; Maa’rifa tus Sahaaba: H4096 waghaira)

Lekin y dono riwayaat za’eeif hain, kyunke uske sanad aur matan ke bayaan mein shadeed iztiraab\* hai. Matan mein kabhi Surah-al-Ikhlās aur ‘muawwazatain’ ka zikr hai aur kabhi sirf ‘muawwazatain’ ka zikr hai. Kama mazaa (كما مضى) aur sanad ka haal ye hai ke kabhi ise ‘Abdullah bin Khubaib’ ka waaqia bataya jaa raha hai. (Saheeh Abu Dawood: H5082 waghaira) aur kabhi ise ‘Uqba bin Aamir’ ka waaqia bataya jaa raha hai. (Sunan Nasai: H5430 waghaira)

\*T: (اضطراب) Be-chaini, be-qaraari, tashweesh [Rekhta]

Aur tamaam turq ko saamne rakhne ke baad natija yehi nikalta hai ke haqeeqat mein ye waaqia Uqba bin Aamir ؓ hi ka hai aur uska saheeh siyaaq wohi hai jo Uqba bin Aamir ؓ ke deegar shagirdo’n se saheeh asaaneed ke saath marwi hai, aur us mein sirf muawwazatain hi ka zikr hai. Dekhiye: (Saheeh Abu Dawood: H1462; Sunan Nasai: H953, H5436, H5437, H5438 waghaira)

Haafiz Ibne Hajar ؒ ne bhi mutaaddid muqamaat par ise Uqba bin Amir ؓ hi ka waaqia qaraar diya hai. (Nataaij-ul-Afkaar: V2 P347; Tehzeeb ut Tehzeeb: V6 P89 (Indian edition); An Nakat uz Ziraaf: V4 P317)

Alghariz ye ke ye asalan Uqba bin Aamir ؓ ki hadees hai aur unki hadees ke kisi bhi saheeh o saabit turq mein Surah-al-Ikhlās ka zikr nahi. Haafiz Ibne Hajar ؒ ne Nataaij-ul-Afkaar mein Uqba bin Aamir ؓ ki hadees mein Surah-al-Ikhlās ki shumooliyat ki sakhti se tardeed ki hai aur us hadees ke mukhtalif turq naqal karte hue ye haqeeqat munkashif kardi hai ke us mein sirf muawwazatain hi ka bayaan hai. (Nataaij-ul-Afkaar la Ibne Hajar: V2 P291-292) Ye kitab Ibne Hajar ؒ ki aakhri tasneef mein se hai.

Waazeh rahe ke Tabrani ne Abu Umama ؓ se ek-dosri hadees riwayat ki hai, us mein saraahat ke saath Surah-al-Ikhlās padhne ka zikr hai. (Al Mojam-ul-Kabeer lit Tabarani: V8 P114)

Lekin uski sanad mein “Muhammad bin Ibrahim bin Al Ulaa ad Damishqi” hai.

Imam Ibne Hibban ؒ ne use hadees ghadne waala kaha hai. (Al Majruheen: V2 P301)

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. Aap keh deejiy! Ke main logo'n ke Rabb ki panaah mein aata hoo'n, logo'n ke baadshah ki, logo'n ke maabood ki, waswasa daalne waale shaitaan se jo aankho'n se ojhal hai, jo logo'n ke seeno'n mein waswasa daalta hai, jinno mein se aur insaano mein se.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ<sup>131</sup>.

Allah (wo hai ke) uske siwa koi maabood nahi, wo zinda-jaaved (aur) qaaem o daaem hai, use oongh aati hai na neend, usi ka hai jo kuch aasmaano mein hai aur jo kuch zameen mein hai, kaun hai wo jo uske yahaa'n sifaarish kar sake, magar uski ijaazat se? Wo jaanta hai jo kuch logo'n ke saamne hai aur jo kuch unke peeche hai, aur wo uske ilm mein se kisi cheez ka ahata nahi kar sakte, magar jis qadr wo khud chaahe, uski kursi ne aasmaano aur zameen ko ghar rakha hai aur use un dono ki hifaazat nahi thakaati aur wo bulandtar nihaayat azmat waala hai.

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Imam Daraqutni رحمته الله ne use jhoota qaraar diya hai. (Sawalaat-ul-Barqaani lid Daraqutni: 58)

Allama Albani رحمته الله ne bhi use mauzoo o manghadat kaha hai. (Az-Zaeefa: H6012), nez dekhiye: (Az-Zaeefa: V13 P33)

<sup>131</sup> Sunan Nasai-al-Kubra: H9928; Amal-al-Yaum wal Lailah lin Nasai: H110; As-Saheeha: V2 P697 mein Albani ne ise Saheeh kaha.

Is riwayat ke zaef hone mein ahle ilm ka ikhtilaaf hai, hatta ke Ibnul Jauzi رحمته الله ne ise mauzoo o manghadat kaha hai. Iski asaneed aur turq par hamara mutaala-a jaari hai, in sha Allah tafsilaat hamari kitaab 'Farz Namazo'n Ke Baad Masnoon Azkaar' mein melenge.

❁ Namaz-e-Maghrib o Namaz-e-Fajr ke baad 10 martaba ye kalimaat padhe’n:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.<sup>132</sup>

Allah ke alaawa koi maabood nahi, wo akela hai uska koi shareek nahi, usi ke liye baadshaahat hai aur usi ke liye sab taareef hai, wohi zindagi deta hai aur wohi maarta hai aur wo har cheez par kaamil qudrat rakhta hai.

❁ Fajr ki namaz se salaam pherne ke baad ise padhe’n:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَ عَمَلًا مُّتَقَبَّلًا.<sup>133</sup>

Aye Allah! Beshak main tujh se nafaa dene waale ilm ka sawaal karta hoo’n aur paakiza rizq ka au raise amal ka jo qubool kar liya jaae.

<sup>132</sup> **Zaeef.** Sunan Tirmizi: H3474; Albani ne zaeef kaha. Iske shawaahid ki wajah se hasan darje ko pohonchti hai, dekhiye: As-Saheeha: V6 P354

Ye riwayat sanad o matan mein sahdeed iztiraab ke sabab zaeef hai. Dekhiye: Tamaam-ul-Minnah-lil-Albani: P229

Allama Albani ؒ ne ise zaeef kaha tha, lekin phir tabarani ki 1 riwayat ko iska shaahid bata kar ise Hasan qaraar diay hai. (As-Saheeha: V6 P354) Lekin haqeeqat ye hai ke Tabarani ki ye riwayat bhi shaahid banne ke qaabil nahi, kyonke ek to iske alfaaz alag hain aur doosre iski sanad mein ‘Abu Ghalib Hazroor-al-Baahili’ hai, jis par sakht jirah hai. Tafseel ke liye dekhiye raaqim-ul-huroof ki kitaab: ‘Farz Namazo’n Ke Baad Masnoon Azkaar’.

<sup>133</sup> **Zaeef.** Sunan Ibne Majah: H925; Hidaayatur Ruwaat: V3 P35 ki taaleeq mein Albani ne ise saheeh kaha.

Iski sanad mein ‘Maula Umme Salama’ naamaaloom jao. Jiske sabab ye sanad zaeef hai. Allama Albani ؒ ne bhi Ibne Majah ki sanad ko zaeef hi tasleem kiya hai. (Hadiyatur Ruwaat: V3 P35; Tamaam-ul-Minnah: P233) Lekin Al Mojam-ul-Kabeer lit Tabarani se 1 shaahid pesh karke isko saheeh kaha hai, (aizan) Lekin ye shaahid Shaaz hai, lehaza iski buniyaad par is hadees ki tasheeh durust nahi hai, tafseel ke liye dekhiye raaqim-ul-huroof ki kitaab: ‘Farz Namazo’n Ke Baad Masnoon Azkaar’.

## Namaz-e-Istikhaara Ki Dua

Hazrat Jaabir bin Abdullah رضي الله عنه ka bayan hai ke: “Rasool Allah ﷺ hame’n tamaam kaamo’n mein istikhaara karne ki aise hi taaleem dete jaise QeK ki kisi Surah ki taaleem dete, aap farmaate jab tum mein se koi shakhs koi kaam karna chaahe to farz ke alaawa do (2) rakat namaz padhe, phir ye dua padhe:”

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ  
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ  
اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ  
بَارِكْ لِیْ فِیْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ  
فَاَصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدِرْ لِیْ الْخَیْرَ حَیْثُ كَانَ ثُمَّ رَضِّنِیْ بِهِ.

<sup>134</sup>

Aye Allah! Beshak main tujh se tere ilm ke saath bhalaai talab karta hoo’n aur tujh se teri qudrat ke saath taaqat karta hoo’n aur main tujh se tere fazl-e-azeem ka sawaal karta hoo’n, kyunke tu qudrat rakhta hai aur main qudrat nahi rakhta tu jaanta hai aur main nahi jaanta aur tu ghaibo’n ko khoob jaanta hai. Aye Allah! Agar tu jaanta hai ke beshak ye kaam mere liye mere deen, mere moaash aur mere anjaam-kaar ke lehaaz se behtar hai tu uska mere haq mein faisla kar de aur use mere liye aasaan karde. Phir mere liye us mein barkat daal de aur agar tu jaanta hai ke beshak ye kaam mere liye mere deen mere moaash aur mere anjaamkaar<sup>135</sup> ke lehaaz se bura hai, tu use mujh se door karde aur mujhe usse door karde aur mere liye bhalaai ka faisla kar de jahaa’n bhi wo ho, phir mujhe us par raazi karde.

<sup>134</sup> Saheeh Bukhari: H6382; Saheeh Abu Dawood: H1538; Sunan Tirmizi: H480; Sunan Nasai: H3253; Sunan Ibne Majah: H1383

<sup>135</sup> T: (اَنْجَامِ کار) Aakhir mein, natije mein, bil aakhir [Rekhta]

Jo shakhs Allah Ta’ala se istikhaara kare aur momin makhlooq se mashwara kare aur phir saabit-qadmi se wo kaam sar-anjaam de, use nadaamat nahi hoti. Farman-e-Baari Ta’ala hai:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ.<sup>136</sup>

“Aur unse ahem kaam mein mashwara kare’n, aur phir jab aap pukhta irada kar le’n to Allah par tawakkal kare’n”.

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<sup>136</sup> Surah Aale Imran 3: 159

138 الْحَمْدُ لِلَّهِ وَحْدَهُ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ.

Saari taareef sirf Allah ke liye hai aur durood o salaam ho us Nabi par jiske baad koi nabi nahi.

<sup>137</sup> Anas bin Maalik رضي الله عنه kehte hain ke: Rasool Allah ﷺ ne farmaya: 'Meri aisi qaum ke saath baethna jo fajr se le kar tuloo-e-shams tak Allah ka zikr karti ho, mere nazdeek Ismail عليه السلام ki aulaad se 4 ghulaam aazaad karne se ziyaada pasandida amr hai aur mera aisi qaum ke saath baethna jo namaz-e-asr se ghuroob-e-aafaab tak Allah ka zikr o azkaar mein munhamik rehti ho, mere nazdeek 4 ghulaam aazaad karne se ziyaada mehboob hai'. (Saheeh Abu Dawood: H3667; As-Saheeha: H2916 mein Albani ne Hasan kaha (وهو كذلك وله شواهد))

#### Waqat-e-Subh Se Muraad

☀ Namaz-e-Fajr ke baad se lekar tuloo-e-shams tak afzal waqt hai. (Surah Qaaf: 39; Saheeh Abu Dawood: H3667; Albani aur Arnaout ne Hasan kaha (وهو كذلك وله طرق ولم يصب من ضعفه))

☀ Tuloo-e-shams ke baad se le kar Zohar tak bhi jaaez hai, lekin ye mafzool\* waqt hai. (Mutafaad\*\* -az: Saheeh Abu Dawood: H1503 [Isnaad Saheeh])

\*T: (مفضّل) Fazl mein badha hua, fazeelat diya hua [Rekhta]

\*\*T: Liya gaya [RSB]

☀ Agar Zohar tak bhi na padh sake to subh ka waqt to nahi reh gaya, lekin agar waqt-e-shaam se qabl, jab mumkin ho padh le, to baaz ahle ilm ke baqaaul iski bhi gunjaaesh hai. Wallahu aalam.

#### Waqat-e-Shaam Se Muraad

☀ Namaz-e-Asr ke baad se le kar ghuroob-e-shams tak afzal waqt hai. (Surah Qaaf: 39; Saheeh Abu Dawood: H3667; Albani aur Arnaout ne Hasan kaha (وهو كذلك وله طرق ولم يصب من ضعفه))

☀ Ghuroob-e-Shams ke baad se le kar aadhi raat tak bhi jaaez hai, lekin ye mafzool waqt hai. (Mutafaad az: Bukhari: H3603; Saheeh Ibne Hibban: H12341 [Isnaad Hasan]; As-Saheeha: V6 P135)

☀ Aadhi raat tak bhi na padh sake to shaam ka waqt to nahi raha, lekin agar waqt-e-subh se qabl jab mumkin ho padh le to baaz ahle ilm ke baqaaul iski bhi gunjaaish hai. Wallahu Aalam.

<sup>138</sup> Ye muallif ke alfaaz hain.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ  
 سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ  
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾.<sup>139</sup>

Panaah maangta hoo'n main Allah ki shaitan mardood se. Allah (wo hai ke) uske siwa koi maabood nahi, wo zinda-jaawed (aur) qaaem o daaem hai, use oongh aati hai na neend, usi ka hai jo kuch aasmaano mein hai aur jo kuch zameen mein hai, kaun hai wo jo uske yahaa'n sifaarish kar sake, magar uski ijaazat se? Woj aanta hai jo kuch logo'n ke saamne hai aur jo kuch unke peeche hai, aur wo uske ilm mein se kisi cheez ka ahata nahi kar sakte, magar jis qadr wo khud chaahe, uski kursi ne aasmaano aur zameen ko gher rakha hai aur use un dono ki hifaazat nahi thakaati aur wo bualnd-tar nihaayat azmat waala hai.

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<sup>139</sup> Surah-al-Baqara 2: 255

Subh o shaam ki duaao'n mein Aayat-al-Kursi padhne se mutaalliq koi riwayat saabit nahi hai. Is baare mein jo hadees hai ke: 'Jis ne ise subh padha wo shaam tak mehfooz rahega aur jisne shaam ko padha wo subh tak mehfooz rahega', to ye hadees Ubai bin Kaab رضي الله عنه se marwi hai. (Sunan Kubra lin Nasai: H10731; Al Mustadrak-lil-Haakim: V1 P561 (Indian edition) waghaira) Lekin is mein 'Ibne Abi' ghair mutaiyyan hai. Allama Albani رحمته الله ne bhi eteraaf kiya hai ke iska taayyun nahi ho paa raha hai, iske saath iski sanad aur matan mein izтираab hai. Nez isi mafhoom ki hadees Abu Huraira رضي الله عنه se bhi marwi hai. (Sunan Tirmizi: H2879) Lekin uski sanad mein 'Abdur Rahman-al-Maleeki' za'ef hai. Tafseel ke liye dekhiye raaqim-ul-huroof ki kitaab: 'Farz Namazo'n Ke Baad Masnoon Azkaar'.

Waazeh rahe ke Allama Albani رحمته الله ne mutaalliqa riwayaat mein se baaz ko saheeh kaha hai, lekin jin alfaaz mein aayat-al-kursi ko subh o shaam padhne ka bayan hai un alfaaz ko shaaz kaha hai. Dekhiye: (As Saheha: V7 P743) albatta (Saheeh ut Targheeb: V1 P417) mein in alfaaz ke saath is riwayat ko saheeh kaha hai aur haashiya mein koi wazaahat nahi ki hai, zann-e-ghaalib hai ke yahaa'n in alfaaz par Allama Mausooif dehaan nahi de sake. Wallahu aalam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④.

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. (Aye Nabi! Keh deejaye Allah 1 hai, Allah be-niyaaz hai, uski koi aulaad nahi aur na wo kisi ki aulaad hai aur na uska koi ham-palla hai).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤.

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. (Aap keh deejaye! Ke main subh ke Rabb ki panaah mein aata hoo'n. Us cheez ke shar se jo usne paeda ki hai aur andhera karne waale ke shar se jab wo chup jaae. Aur unke shar se jo graho'n<sup>140</sup> mein phoonkne waali hain, aur hasad karne waale ke shar se bhi jab wo hasad kare).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥.

Allah Ta'ala ke naam se (shuru) jo nihaayat meherbaan, bohot rahem karne waala hai. (Aap keh deejaye! Ke main logo'n ke Rabb ki panaah mein aata hoo'n, logo'n ke baadshaah ki, logo'n ke maabood ki, waswasa daalne waale shaitaan se jo aankho'n se ojhal hai, jo logo'n ke seeno'n mein waswasa daalta hai, jinno'n mein se aur insaano'n mein se).


<sup>140</sup> T: (گِرہ) Bandhan, knot [RSB]

In Surah ko subh o shaam teen-teen (3-3) baar padhe'n.<sup>141</sup>

أَصْبَحْنَا وَأَصْبَحَ<sup>142</sup> الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ  
وْخَيْرَ مَا بَعْدَهُ<sup>143</sup> وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ<sup>144</sup> رَبِّ  
أَعُوذُ بِكَ مِنَ الْكُسْلِ (وَسُوءِ الْكِبَرِ)، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ  
فِي الْقَبْرِ.<sup>145</sup>

Ham ne subh ki aur Allah ke saare mulk ne subh ki aur sab taareef Allah hi ke liye hai, Allah ke siwa koi maabood nahi, wo akela hai uska koi shareek nahi. Usi ki baadshaahat hai aur usi ke liye sab taareef hai. Aur wo har cheez ka par kaamil qudrat rakhta hai. Aye mere Rabb! Main tujh se us din ki behtari ka sawaal karta hoo'n aur us din ki behtari jo uske baad aane waali hai aur main us din ke shar se teri panaah mein aata hoo'n aur uske baad aane waale din ke shar se. Aye mere Rabb! Main kaahili aur budhaape ki kharaabi se teri panaah mein aata hoo'n.

<sup>141</sup> **Zaeef.** Saheeh Abu Dawood: H5082; Sunan Tirmizi: H3575; Sunan Nasai: H5428; Takhreej-al-Kalaam-ut-Taiyyib: H19 mein Albani ne Hasan kaha.

Ye Uqba bin Aamir  ki wohi hadees hai jiske baare mein wazaahat ho chuki hai ke us mein Surah-al-Ikhlaas ka izaafa saabit nahi hai, dekhiye isi kitab ka safha (79)\*.

\*T: Roman script ka page number hai 48 [RSB]

Isi tarah 3 ki adad aur subh o shaam waali baat bhi saabit nahi hai. Albatta is hadees ke jin turq mein farz namazo'n ke baad muawwazatain padhne ki taaleem hai wo saabit hai. (Sunan Tirmizi: H2903; Al Arbaoon la Ibne Asaakir: P83; Al Ausat la Ibnul Munzir: V3 P277; Saheeh Sunan Tirmizi: V3 P161 H2903 mein Albani ne Saheeh kaha.

<sup>142</sup> Shaam ko khat-kashida\* alfaaz ki jagah 'أَمْسَيْنَا وَأَمْسَى' padhe'n.

\*T: Underlined [RSB]

<sup>143</sup> Shaam ko khat-kashida alfaaz ki jagah 'مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا' padhe'n.

<sup>144</sup> Shaam ko khat-kashida alfaaz ki jagah 'مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا' padhe'n

<sup>145</sup> Saheeh Muslim: H2723; Saheeh Abu Dawood: H5071 (وَالْفَلْظُ لَهُ عِدَامَا بَيْنَ الْمَعْكُوفَتَيْنِ) (فهو لمسلم); Sunan Tirmizi: H3390

Aye mere Rabb! Main aag ke azaab se aur qabr ke azaab se teri panaah mein aata hoo'n.

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ.<sup>146</sup>

Aye Allah teri hi hifaazat mein ham ne subh ki aur teri hi hifaazat mein shaam ki aur tere hi naam par ham zinda hote hain aur tere hi naam par ham marte hain. Aur teri hi taraf lautna hai.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.<sup>147</sup>

Aye Allah! Toohi mera Rabb hai, tere siwa koi maabood nahi toone mujhe paeda farmaya aur main tera banda hoo'n aur main apni taaqat ke mutaabiq tere ahd aur wade par qaaem hoo'n, main tujh se us cheez ke shar se panaah maangta hoo'n jiska maine irtikaab<sup>148</sup> kiya. Main tere saamne tere inaam ka iqraar karta hoo'n jo mujh par hua aur main apne gunaaho'n ka iqraar karta hoo'n lehaza tu mujhe maaf kar de. Waaqia ye hai ke tere siwa koi gunaaho'n ko maaf nahi kar sakta.

<sup>146</sup> **Saheeh.** Sunan Tirmizi: H3391; Saheeh Abu Dawood: H5068; Sunan Ibne Majah: H3828; Al Adab-al-Mufrad-lil-Bukhari: H1199 (و اللفظ له); As-Saheeha: H262 mein zikr kiya aur Albani ne Saheeh kaha.

Shaam ko ye padhen:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ.

<sup>147</sup> Saheeh Bukhari: H6306 (و اللفظ له); Sunan Nasai: H5522; Sunan Tirmizi: H3393

Hadees mein ise 'Syed-ul-Istighfaar' kaha gaya hai aur iski ye fazeelat bayan ki gai hai ke jo subh ya shaam ise padhne ke baad faut ho jaae, use Jannat naseeb hogi.

<sup>148</sup> T: (الزَّيْكَاب) Koi kaam karna, gunah ya jurm karna, perpetration of a crime, offence [Rekhta]

اللَّهُمَّ إِنِّي أَصْبَحْتُ <sup>149</sup>أَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتِكَ وَجَمِيعَ خَلْقِكَ  
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَ  
رَسُولُكَ. <sup>150</sup>

Aye Allah! Yaqeenan maine aisi haalat mein subh ki ke tujhe, tera arsh uthaane waale farisho'n, tere (deegar) farishto'n aur teri tamaam makhlooq ko is baat par gawaah banaata hoo'n ke toohi Allah hai, tere siwa koi maabood nahi, tu akela hai. Tera koi shareek nahi aur bila-shubha Muhammad ﷺ tere bande aur tere Rasool hain.

Mazkoora kalimaat 4 martaba padhe'n. <sup>151</sup>

اللَّهُمَّ مَا أَصْبَحَ بِي <sup>152</sup>مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَبَيْنَكَ وَحْدَكَ لَا شَرِيكَ لَكَ  
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ. <sup>153</sup>

<sup>149</sup> Shaam ko khat-kashida alfaaz ki jagah 'إِنِّي أَمْسَيْتُ' padhe'n.

<sup>150</sup> **Zaeef.** Saheeh Abu Dawood: H5078 (وَاللَّفْظُ لَهُ); Sunan Tirmizi: H3501; Az-Zaeefa: H1041 Albani ne zaeef kaha.

Baaz ka ise Hasan kehna ghalat hai, kyonke iski sanad mein 'Muslim bin Ziyaad' majhool hai. Lehaza ye sanad zaeef hi hai, jaisa ke Allama Albani رحمه الله ne kaha hai.

Dekhiye: Az Zaeef: H1041

<sup>151</sup> **Zaeef.** Saheeh Abu Dawood: H5069, H5078; Al Adab-al-Mufrad-lil-Bukhari: H1201; Az-Zaeefa: H1041 mein zikr karke Albani ne ise zaeef kaha.

Iski sanad mein 'Abdur Rahman bin Abdul Majeed' ghair maaroof aur 'Muslim bin Ziyaad' majhool hai.

<sup>152</sup> Shaam ko khat-kashida alfaaz ki jagah 'مَا أَمْسَى بِي' padhe'n.

<sup>153</sup> **Zaeef.** Saheeh Abu Dawood: H5073; Ad Dua lit Tabarani: H306 (وَاللَّفْظُ لَهُ); Takhreej-al-Kalaam-ut-Taiyyib: 26 mein zikr karne ke baad Albani ne zaeef kaha.

Is hadees mein ye bhi hai ke jis shakhs ne subh ise padha usne din ka shukriya adaa kar diya aur jis ne raat ko padha usne raat ka shukriya adaa kar diya. Ye riwayat zaeef hai, is mein 'Abdullah bin Anbasa' hai, jiski motabar tauseeq maujood nahi.

Aye Allah! Subh ke waqt mujh par ya teri makhlooq mein se kisi par jo bhi inaam hua hai, wo teri hi taraf se hai. Tu akela hai, tera koi shareek nahi, pas tere hi liye sab taareef hai aur tere hi liye shukr hai.

✽ Darj-e-zail kalimaat 3 martaba padhe'n:

اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ (اللَّهُمَّ إِنِّي) أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ. <sup>154</sup>

Aye Allah! Mujhe mere badan mein aafiyat de. Aye Allah! Mujhe mere kaano'n mein aafiyat de. Aye Allah! Mujhe meri aankho'n mein aafiyat de. Tere siwa koi maabood nahi. Aye Allah! Yaqeenan main kufr aur ghurbaat se teri panaah mein aata hoo'n. Aur aye Allah! Yaqeenan main azaab-e-qabr se teri panaah mein aata hoo'n, tere siwa koi maabood nahi.

✽ Zail ke kalimaat 7 martaba padhe'n:

<sup>155</sup> حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Mujhe Allah hi kaafi hai uske siwa koi maabood nahi. Usi par maine bharosa kiya aur wo arsh-e-azeem ka Rabb hai.

<sup>154</sup> **Hasan.** Saheeh Abu Dawood: H5090; Al Adab-al-Mufrad: P261 mein Albani ne Hasan kaha. Quseen (قوسين) ke alfaaz asal kitab mein nahi hain, magar hadees mein maujood hain. Iski sanad Hasan hai, sanad mein maujood 'Jaafar bin Maimoon' hasan-ul-hadees hai. Jamhoor ne bhi iski tauseeq hi ki hai, tafseel ke liye dekhiye: Anwaar un Naseeha: (د/5090)

<sup>155</sup> **Zaeef.** Saheeh Abu Dawood: H5081 (وعنده موقوف); Amal-al-Yaum wal Lailah la Ibne Sunni: H71 (عنده مرفوع); Zaeef at Targheeb wat Tarheeb: V1 P19 mein Albani ne mauqoofan aur marfoo-an zikr kiya hai.

﴿اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ الْعَافِيَةَ﴾ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ  
وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي اللَّهُمَّ  
احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ  
بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.<sup>156</sup>

Aye Allah! Beshak main tujh se duniya aur aakhirat mein maafi aur aafiyat ka sawaal karta hoo'n. Aye Allah! Beshak main tujh se apne deen, apni duniya aur apne ahl o maal mein maafi aur aafiyat ka sawaal karta hoo'n. Aye Allah! Mere aebo'n par parda daal de aur meri ghabraahato'n mein aman de. Aye Allah! Tu meri hifaazat farma, mere saamne se, mere peeche se, mere daaee'n taraf se, meri baaee'n taraf se, aur mere oopar se, aur main teri azmat ke saath is baat se panaah maangta hoo'n ke naa-gahaa'n<sup>157</sup> apne neeche se halaak kiya jaaon.

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبِّ كُلِّ شَيْءٍ  
وَمَلِيكَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي  
سَوْءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.<sup>158</sup>

<sup>156</sup> **Saheeh.** Saheeh Abu Dawood: H5074 (والسياق له); Sunan Ibne Majah: H3871 (وما بين المعكوفتين عنده); Sunan Nasai: H5529; Taaleeq Hidaayatur Ruwaat: V2 P473 H2334 mein Albani ne saheeh kaha.

<sup>157</sup> T: (ناگہاں) Be-waqt, achaanak [Rekhta]

<sup>158</sup> **Saheeh.** Sunan Tirmizi: H3529; (من حديث عبد الله بن عمرو وصححه الألباني); Dekhiye: V6 P623

Ye hadees alfaaz ke ikhtilaaf ke saath Abu Huraira رضي الله عنه se bhi marwi hai. Dekhe'n: Sunan Tirmizi: H3392; Sunan Abu Dawood: H5067. Muallif ne isi hadees ke alfaaz naqal kiye hain. Lekin aakhir mein Abdullah bin Amr رضي الله عنه ki hadees ka tukda shaamil kar diya hai, jo ke bilkul hi alag hadees hai. Ham ne Abdullah bin Amr رضي الله عنه ki hadees hi ke alfaaz darj kiye hain, kyonke us mein ek (1) saath tamaam alfaaz maujood hain.

Aye Allah! Aye aasmaano aur zameen ke paeda karne waale! Aye ghaayab o haazir ko jaanne waale, tere alaawa koi maabood nahi, har cheez ke Rabb aur uske Maalik, main teri panaah mein aata hoo'n apne nafs ke shar se. Aur shaitan ke shar se. Aur us ke shirk se aur is baat ke apne hi khilaaf kisi buraai ka irtikaab karu'n ya use kisi musalman ki taraf kheench laaun.

✽ Ye kalimaat 3 martaba padhe'n:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّيِّعُ  
الْعَلِيمُ. <sup>159</sup>

Allah ke naam ke saath jiske naam ki barkat se koi cheez nuqsaan nahi pohoncha sakti, zameen ki ho ya aasmaan ki, aur wo khoob sunne waala, khoob jaanne waala hai.

✽ Ye kalimaat 3 martaba padhe'n:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا. <sup>160</sup>

<sup>159</sup> **Hasan.** Sunan Tirmizi: H3388; Saheeh Abu Dawood: H5088; Sunan Ibne Majah: H3826; Takhreej-al-Kalam ut Taiyyib: H23

Is hadees mein iski fazeelat ye bayaan hui hai ke: Jis ne subh aur shaam ise 3 baar padh liya, use koi cheez nuqsaan nahi pohoncha sakti.

<sup>160</sup> **Zaeef.** Sunan Tirmizi: H3389 (Hadees-e-Saubaan se) (و اللفظ له); Az-Zaeefa: H5020 mein ise Albani ne zaeef qaraar diya; Saheeh Abu Dawood: H5072 (من حديث رجل خدم (النبي صلى الله عليه وسلم); Az-Zaeefa: H5020 mein Albani ne ise zaeef qaraar diya.

Is hadees mein ye bhi hai ke: Jis ne ise subh o shaam mein 3 baar padha to Allah par laazim hoga ke qiyaamat ke din usse raazi ho.

Baaz ne Saheeh Abu Dawood: H5072 ki hadees ko Hasan keh diya, halaanke uski sanad mein 'Saabiq bin Naajiya' hai, uski koi motabar aur sareeh tauseeq nahi hai. Aur Imam Zahbi ne kaha hai ke usse sirf 1 hi raawi ne riwayat kiya hai. (Mizaan-ul-Etedaal: V2 P109) Aise raawi ki shakhsiyat bhi majhool maani jaati hai, isi liye Allama Albani رحمته الله ne ise majhool-ul-aen kaha hai (Az-Zaeefa: V11 P30) Lehaza mabni-bar-wahem tashihaat ke sahaare ise 'Hasan-ul-Hadees' banaane ki koi gunjaish nahi hai.



Main Allah ke saath (uske) Rabb hone par raazi ho gaya. Islam ke saath (uske) deen hone par aur Muhammad ﷺ ke saath (unke) nabi hone par.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكُنْ لِيْ نَفْسِيْ طَرْفَةً عَيْنٍ.<sup>161</sup>

Aye zinda-jaawed! Aye qaaem o daaem! Main teri hi rahmat ke zariye se madad talab karta hoo'n, tum era kaam sawaar de aur aankh jhapakne ke baraabar bhi mujhe mere nafs ke supurd na karna.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ.<sup>162 163</sup>

Ham ne subh ki aur Allah Rabbul Aalameen ke saare mulk ne subh ki. Aye Allah! Main tujh se is din ki behtari maangta hoo'n, aur iski fatah o nusrat, iska noor, iski barkat aur iski hidaayat aur main is din ke shar se aur iske baad ke shar se teri panaah chaahta hoo'n.

أَصْبَحْنَا عَلَى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَدِيْنِ نَبِيِّنَا مُحَمَّدٍ وَمِلَّةِ اٰبِيْنَا اِبْرٰهِيْمَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ.<sup>165</sup>

<sup>161</sup> Hasan. Al Mustadrak: V1 P545; As-Saheeha: H227 mein Albani ne Hasan kaha.

<sup>162</sup> Shaam ko khat-e-kashida alfaaz ki jagah 'أَمْسَيْنَا وَأَمْسَى' padhen.

<sup>163</sup> Shaam ko khat-e-kashida alfaaz ki jagah padhe'n:

"خَيْرَ هَذِهِ اللَّيْلَةِ فَتَحَهَا وَنَصْرَهَا وَنُورَهَا وَبَرَكَتَهَا وَهُدَاهَا وَأَعُوْذُ مِنْ شَرِّ مَا فِيْهَا وَشَرِّ مَا بَعْدَهَا".

<sup>164</sup> Zaeef. Saheeh Abu Dawood: H5084; Az-Zaeefa: H5606 mein Albani ne zaeef kaha.

<sup>165</sup> Saheeh. Sunan ad Daarmi: H2730 (و اللفظ له); Musnad Ahmad: V3 P407; As-Saheeha: H2989 Albani ne saheeh kaha.

Ham ne fitrat-e-islam, kalima-e-ikhlaas aur apne nabi Hazrat Muhammad ﷺ ke deen aur apne baap Hazrat Ibrahim ؑ jo yak-rukh (aur) farmabardaar the, ki millat par subh ki aur wo mushriko'n mein nahi the.

✽ Zail ke kalimaat 100 martaba padhe'n:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. <sup>166</sup>

Main Allah ki paakeezgi bayaan karta hoo'n, uski taareef ke saath.

✽ Zail ke kalimaat 10 martaba padhe'n:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. <sup>167</sup>

Allah ke alaawa koi maabood nahi, wo akela hai, uska koi shareek nahi, usi ki baadshaahat hai, aur usi ki taareef hai, aur wo har cheez par kaamil qudrat rakhta hai.

✽ Susti ke waqt mazkoora kalimaat 1 martaba bhi kahe jaa sakte hain. <sup>168</sup>

Ye sirf subh ke azkaar mein se hai, baaz riwayat mein shaam ke waqt ka bhi zikr hai, lekin ye shaaz hai. Tafseel ke liye dekhiye: As-Saheeha-lil-Albani: V6 P1231

<sup>166</sup> Saheeh Muslim: H2692 (و اللفظ له); Sunan Abu Dawood: H5091; Sunan Tirmizi: H3469

<sup>167</sup> **Saheeh.** Musnad Ahmad: V2 P360; As Sunan-al-Kubra lin Nasai: H9770; As-Saheeha: V6 P137 mein Albani ne Shaikhain\* ki shart par saheeh kaha.

\*T: Imam Bukhari aur Imam Muslim [RSB]

Yaad rahe ke is sanad mein 'Suhail bin Abi Saaleh' nahi hain, aur ye sanad Shaikhain ki shart par saheeh hai. Is hadees mein iski fazeelat ye bayaan hui hai ke jo shakhs ise subh 10 baar padhega uske liye 100 nekiyaa'n likhi jaaengi aur 100 ghalatiyaan mitaa di jaaengi, aur 1 ghulaam azaad karne ka sawaab milega. Nez, us din uskihifaazat ki jaaegi aur jo shaam koi se 10 baar padhega to uske baad bhi yehi sawaab milega.

<sup>168</sup> **Saheeh.** Saheeh Abu Dawood: H5077; Sunan Ibne Majah: H3867; Hidaayat ur Ruwaat: V2 P472 H2332 ki taaleeq mein mein Albani ne saheeh kaha.

❁ Zail ke kalimaat subh ke waqt 100 martaba padhe'n:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.<sup>169</sup>

Allah ke alaawa koi maabood nahi, wo akela hai, uska koi shareek nahi, usi ki baadshaahat hai, aur usi ki taareef hai, aur wo har cheez par kaamil qudrat rakhta hai.

❁ Zail ke kalimaat subh ke waqt 3 martaba padhe'n:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ نَفْسِهِ وَزَنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.<sup>170</sup>

Main Allah ki paakizgi bayaan karta hoo'n, uski taareefo'n ke saath. Uski makhlooq ki taadaad ke baraabar, uski zaat ki razaa ke baraabar, uske arsh ke wazan, aur uske kalimaat ki raushnaai ke baraabar.

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Iski sanad mein 'Suhail bin Abi Saaleh' hain, lekin unka ikhtilaat mahez maamooli taghaiyyur ki hadd tak hai, isliye jab tak kisi khaas riwayat mein dalaal ya qraain\* se unki ghalati saabit na ho jaae, unki riwayat radd na hogi.

\* T: (قَرَأْنِ) Qaaede, andaaze [Rekhta]

<sup>169</sup> Saheeh Bukhari: H3293; Saheeh Muslim: H2691

Iski fazeelat ye hai ke jo shakhs din mein 100 baar ise padhega use 10 ghulaam azaad karne ka sawaab milega, uske liye 100 nekiyaa'n likhi jaaengi, 100 khataae'n mitaai jaaengi, aur poore din shaitaan se uski hifaazat hogi. Is aakhri baat se mustafaad hota hai ke ise din shuru hote hi, yaane subh padhna chaahiye, taake poore din tak shaitan se hifaazat ho sake aur shaam ke azkaar se iska taalluq nahi hai.

<sup>170</sup> Saheeh Muslim: H2726; Saheeh Abu Dawood: H1503

Baaz riwayaat se mutafaad hota hai ke tasbeeh ko mazkoora hark alma ke saath alag-alag 3 baar padhna chaahiye. Is tarah:

"سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ"

"سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ"

"سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ"

"سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ"

Dekhiye: Sunan Nasai: H1352; Sunan Tirmizi: H3555; Sunan Ibne Majah: H3808; As-Saheeha: H2156 mein Albani ne saheeh kaha

❁ Zail ke kalimaat subh ke waqt padhe'n:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا.<sup>171</sup>

Aye Allah! Beshak main tujh se nafaa dene waale ilm ka sawaal karta hoo'n aur paakiza rizq ka au raise amal ka jo qubool kar liya jaae.

❁ Zail ke kalimaat din mein 100 martaba kahe'n:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.<sup>172</sup>

Main Allah se bakhshish maangta hoo'n aur uske huzoor tauba karta hoo'n.

❁ Zail ke kalimaat shaam ke waqt 3 martaba padhe'n:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.<sup>173</sup>

Main Allah Ta'ala ke mukammal kalimaat ki panaah mein aata hoo'n uski makhlooq ke shar se.

❁ 10 martaba in alfaaz mein durood padhe'n:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ.<sup>174</sup>

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<sup>171</sup> **Zaeef.** Sunan Ibne Majah: H925; Hidaayat ur Ruwaat: V3 P35 ki taaleeq mein mein Albani ne saheeh kaha.

Iska taalluq namaz-e-fajar ke baad padhne se hai, ye riwayat peeche guzarchuki hai, dekhiye isi kitab ka P85\* wahan sanad ki wazaahat ho chuki hai.

\*T: Roman script ka page number hai 52 [RSB]

<sup>172</sup> Saheeh Bukhari: H6307; Saheeh Muslim: H2702; Sunan Tirmizi: H3259; Sunan Ibne Majah: H3815 wal lafza lahu.

<sup>173</sup> Saheeh Muslim: H2709; Sunan Ibne Majah: H3518; Sunan Tirmizi: V5 P555

H(1 م 3604) unke nazdeek 3 baar padhna hai; Saheeh ut Targheeb: V1 P412 mein Albani ne Saheeh kaha.

Is hadees mein iski fazeelat ye bayan hoti hai ke jo shakhs shaam ko 3 martaba ye kalimaat padh lega, is raat ise koi zehrili cheez nuqsaan nahi pohoncha sakegi.

Aye Allah! Rahmat o salaamati naazil farma hamare nabi Muhammad ﷺ par.

### Sone Ke Waqt Ke Azkaar o Duaae'n:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Test.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ  
غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤.

Test.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ  
③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ  
وَالنَّاسِ ⑥. <sup>175</sup>

Apni dono hatheliyo'n ko ekattha kare'n, phir mazkoora Surah (Surah-al-Ikhlaas, Surah-al-Falaq, Surah-an-Naas) padh kar un par phoonk maare'n. Phir sar, chehre, aur jism ke saamne se shuru karte hue taaqat ke mutaabiq saare badan par phere'n. Is tarah 3 martaba kare'n:

<sup>174</sup> **Zaeef Munqata.** As Slaat Alan Nabi la Ibne Abi Aasim: P48; Al Mojab-ul-Kabeer lit Tabarani Kamaa Fee Jilaa-ul-Afhaam: P127; Az-Zaeefa: H5788 mein Albani ne zaeef kaha; Zaeef ut Targheeb: V1 P200

Muallif ki kitaab mein iske liye Allama Albani ki Saheeh ut Targheeb wat Tarheeb: V1 P273 ka hawaala hai, halaanke ye hadees Zaeef ut Targheeb wat Tarheeb: V1 P200 mein hai aur Allama Albani ﷺ ne ise zaeef kaha hai.

<sup>175</sup> Saheeh Bukhari: H517; Saheeh Abu Dawood: H5056; Sunan Tirmizi: H3402

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ<sup>176</sup>.

Allah (wo hai ke) uske siwa koi maabood nahi, wo zinda-jaawed (aur) qaaem o daaem hai. Use oongh aati hai na neend. Usi ka hai jo kuch aasmaano mein hai aur jo kuch zameen mein hai. Kaun hai wo jo uske yahaa'n sifaarish kar sake, magar uski ijaazat se? Wo jaanta hai jo kuch logo'n ke saamne hai aur jo kuch unke peeche hai, aur wo uske ilm mein se kisi cheez ka ahata nahi kar sakte, magar jis qadar wo khud chaahe, uski kursi ne aasmaano aur zameen ko gher rakha hai aur use un dono ki hifaaizat nahi thakaati aur wo buland-tar nihaayat azmat waala hai.

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سُبْحٰنَا وَاطْعَنَّا غَفْرًا إِنَّكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى

<sup>176</sup> **Saheeh.** Saheeh Ibne Khuzaima: H2424; Sunan Kubra Iin Nasai: H10720; Saheeh Bukhari ki Taaleeq: H2311; Saheeh ut Targheeb: V1 P392 mein Albani ne Saheeh kaha.

Is hadees mein Aayat-ul-Kursi padhne ki ye fazeelat waarid hai ke jo shakhs bistar par letne se qabl ise padh le. Iske liye Allah ki taraf se 1 muhaafiz mutaiyyan kar diya jaata hai aur subh tak shaitaan uske qareeb nahi aasakta.

الَّذِينَ مِنْ قَبْلِنَا ۖ رَبَّنَا وَلَا تُحِيزْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا ۖ وَاعْفِرْ لَنَا ۖ  
وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾<sup>177</sup>

Rasool Allah ﷺ us hidaayat par imaan laae hain jo unke Rabb ki taraf se un par naazil ki gai hai aur saare momin bhi, sab Allah par aur uske farishto'n aur uski kitaabo'n par aur uske rasoolo'n par imaan laae hain. (Wo kehte hain) Ham uske rasoolo'n mein se kisi ek (1) mein bhi farq nahi karta aur wo kehte hain: Ham ne hukm suna aur itaa-at ki. Aye hamare Rabb! Ham teri bakhshish chaahte hain aur hame'n teri hi taraf laut kar aana hai. Allah kisi ko uski bardaasht se badh kar takleef nahi deta, kisi shakhs ne jo neki kamaai uska phal usi ke liye hai aur jo usne buraai ki uska wabaal bhi usi par hai. Aye hamare Rabb! Agar ham se bhool-chook ho jaae to hamari giraft na kar. Aye hamare Rabb! Ham par aisa bojh na daal jo toone ham se pehle logo'n par daala tha. Aye hamare Rabb! Jo bojh ko uthaane ki ham mein taaqat nahi, wo ham se na uthwa, aur ham sab ko dar-guar farma aur hame'n bakhshish de aur ham par rahem farma. Toohi hamara kaarsaaz hai, pas tu kaafiro'n ke muqaable mein hamari madad farma.

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمَسَّتْ نَفْسِي فَأَحْبَبَهَا وَإِنْ أَرْسَلْتَهَا  
فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.<sup>178</sup>

Aye mere Rabb maine tere naam ke saath apna pehlu (bistar par) rakha aur tere naam ke saath hi use uthaunga, lehaza agar tu meri

<sup>177</sup> Saheeh Bukhari: H4008; Saheeh Muslim: H807; Saheeh Abu Dawood: H1397; Sunan Tirmizi: H2881; Sunan Ibne Majah: H1368

Is hadees mein in aayaat ki ye fazeelat waarid hai ke jo shakhs kisi raat mein unhe'n padh lega uske liye ye aayaat kaafi hongii.

<sup>178</sup> Saheeh Bukhari: H6320 (وَالْفِظَ لَهُ); Saheeh Muslim: H2741; Saheeh Abu Dawood: H5050; Sunan Tirmizi: H3401; Sunan Ibne Majah: H3874. Is hadees mein in kalimaat ko padhne se pehle ye taaleem hai ke aadmi bistar ko 3 baar jhaad le uske baad mazkoora kalimaat padhe. 3 baar jhaadne waali baat Sunan Tirmizi: H3401 mein hai.

rooh rok le, tu us par rahem farmana, aur agar tu use chod de to uski aise hifaazat farmana jaise tu apne nek bando'n ki hifaazat farmata hai.

اللَّهُمَّ (إِنَّكَ) خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَبَائِهَا وَمَحْيَاهَا إِنَّ أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.<sup>179</sup>

Aye Allah! Toone mere rooh paeda farmaai aur toohi use faut karega, tere hi liye (tere hi qabze mein) uski maut aur hayaat hai. Agar tu use zinda rakhe to uski hifaazat farmana aur agar tu use maut de to use maaf farmana. Aye Allah! Bila-shubha main tujh se aafiyat ka sawaal karta hoo'n.

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.<sup>180</sup>

Aye Allah! Mujhe us din ke azaab se bacha jis din tu apne bando'n ko uthaaega.

اللَّهُمَّ بِأَسْبِكَ أَمُوتُ وَأَحْيَا.<sup>181</sup>

<sup>179</sup> Saheeh Muslim: H2712 (والسياق له); Musnad Ahmad: V2 P79 (وما بين المعكوفتين عنده)

<sup>180</sup> **Saheeh.** Sunan Tirmizi: H3398 (من حديث حذيفة واللفظ له); Saheeh Abu Dawood: H5045 (من حديث حفصة); As-Saheeha: H2754 mein Albani ne saheeh kaha.

Saheeh Abu Dawood: H5045 ki Hadees-e-Hafsa ﷺ mein ise 3 baar padhne ka zikr hai.

Lekin Allama Albani ﷺ ne 3 baar ki adad ko shaaz qaraar diya hai. Dekhiye: As-Saheeha: V6 P587

Hadees mein is dua ke padhne ki kaifiyat ye waarid hui hai ke: Nabi ﷺ jab sone ka iraada farmate to apne daae'n haath ko apne rukhsaar ke neeche rakhte phir ye dua padhte

<sup>181</sup> Saheeh Bukhari: H6314, H6325; Sunan Tirmizi: H3417 (واللفظ لهم); Saheeh Abu Dawood: H5049

Aur Bukhari ki ek-dosri hadees mein ye alfaaz hain: 'بِأَسْبِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا' (Saheeh Bukhari: H6324) Muallif ne yehi alfaaz naqal kiye hain, lekin ham ne aksar riwayaat ke pesh-e-nazar mazkoora alfaaz darj kiye hain, jo ke khud Saheeh Bukhari mein 2 muqamaat par hain.



Aye Allah! Main tere naam ke saath hi marta aur zinda hota hoo'n.

❖ 'سُبْحَانَ اللَّهِ' (Allah paak hai) 33 martaba padhe'n

❖ 'الْحَمْدُ لِلَّهِ' (Tamaam taarifaat Allah ke liye hain) 33 martaba padhe'n

❖ 'اللَّهُ أَكْبَرُ' (Allah sabse bada hai) 34 martaba padhe'n.<sup>182</sup>

اللَّهُمَّ رَبَّ السَّمَوَاتِ (السَّبْعِ) وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.<sup>183</sup>

Aye Allah! Saato'n aasmaano ke Rabb! Aur zameen ke Rabb! Aur arsh-e-azeem ke Rabb! Aye hamare aur har cheez ke Rabb! Aye daane aur guthliyo'n ko phaadne waale! Aur aye taurat o injeel aur furqan (quran) ko naazil karne waale! Main tujh se har us cheez ke shar se panaah maangta hoo'n jiski peshani ko tu pakde hue hai. Aye Allah! Toohi awaal hai, pas tujh se pehle koi cheez nahi aur toohi aakhir hai, pas tere baad koi cheez nahi aur toohi ghaalib hai, pas tere oopar koi cheez nahi aur toohi baatin hai, pas tujh se poshida koi cheez nahi hai.

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<sup>182</sup> Saheeh Bukhari: H3705; Saheeh Muslim: H2727; Saheeh Abu Dawood: H5062; Sunan Tirmizi: H3408

Is hadees mein in azkaar ki ye fazeelat bataai gai hai ke agar koi bistar par aate waqt unhe'n padh le to uske liye ye 1 khaadim se behtar hai.

<sup>183</sup> Saheeh Muslim: H2713 (wal siyaaqa lahu); Sunan Tirmizi: H3481

(و ما بين المعكوفتين عنده); Saheeh Abu Dawood: H5051; Sunan Ibne Majah: H3873

Ham se (hamara) qarz adaa kar de aur hame'n faqr<sup>184</sup> se nikaal kar ghani bana de.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَفِيَ لَهُ وَلَا مُوَيَّ.<sup>185</sup>

Har qism ki taareef us Allah ke liye hai jisne hame'n khilaaya aur pilaaya aur hame'n kaafi ho gaya aur hame'n thikaana diya, (warna) kitne hi aise log hain jin kin a koi kifaayat karne waala hai aur na thikaana dene waala.

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهٖ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.<sup>186</sup>

Aye Allah! Aye insaano aur zameen ke paeda karne waale! Aye ghaayab o haazir ko jaanne waale, tere alaawa koi maabood nahi, har cheez ke Rabb aur uske Maalik, main teri panaah meina ata hoo'n apne nafs ke shar se aur shaitan ke shar se aur uske shirk se aur is baat se ke

<sup>184</sup> T: (فَقْرٌ) Bhook, iflaas, ghurbat, mohtaaji [Rekhta]

<sup>185</sup> Saheeh Muslim: H2715; Saheeh Abu Dawood: H5053; Sunan Tirmizi: H3396

<sup>186</sup> **Saheeh.** Sunan Tirmizi: H3529 (من حديث عبد الله بن عمرو و صححه الألباني); As-Saheeha: V6 P623)

Ye hadees alfaaz ke ikhtilaaf ke saath Abu Huraira رضي الله عنه se bhi marwi hai. Dekhe'n: (Sunan Tirmizi: H3392; Saheeh Abu Dawood: H5067). Muallif ne isi hadees ke alfaaz naql kiye hain. Lekin aakhir mein Abdullah bin Amr رضي الله عنه ki hadees ka tukda shaamil kar diya hai, jo ke bilkul hi alag hadees hai. Ham ne Abdullah bin Amr رضي الله عنه ki hadees hi ke alfaaz darj kiye hain, kyonke is mein 1 saath tamaam alfaaz maujood hain.

Ye dua son eke waqt se mutaalliq nahi hai, balke iska taalluq subh o shaam ki duaa'o'n se hai, jaisa ke pehle is mauzoo ke tahat ye dua guzar chuki hai, isi kitab ka (safha: 99\*) dekhiye.

apne hi khilaaf kisi buraai ka irtikaab karu'n ya use kisi musalman ki taraf kheench laau'n.

🕌 Surah Alif Laam Meem Sajda aur Surah-al-Mulk padhe'n.<sup>187</sup>

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<sup>187</sup> **Saheeh.** Sunan Tirmizi: H3404, H2892; Sunan Kubra lin Nasai: H10474; As-Saheeha: 585 mein Albani ne saheeh kaha.

Lais bin Abi Sulaim ki mataaba-at Mugheera bin Muslim ne kardi hai, mazededekhe'n: (Al Adab-al-Mufrad: H1207; Amal-al-Yaum wal Laila lin Nasai: H706)

Is liye Lais (ليث) par eteraaz karna ghalat hai. Albatta ye baat durust hai ke Abu az-Zubair ne is riwayat ko Jaabir (جابر) se nahi suna hai. Lekin poochne par unho'n ne apne ustad ka naam bata diya hai ke wo Safwaan hain aur ye siqa taabai hain. Dekhiye. (Musnad Ibnul Jaad: P382 H2611; Amal-al-Yaum wal Lailah lin Nasai: H709; Al Mustadrak-lil-Haakim: V2 P412 (Indian edition))

Imam Abu az-Zubair ko tadlees se to muttasif kiya gaya hai aur wo bhi kitaab se riwayat ke maane hain, lekin un par tadlees-e-taswiya ka ilzaam kisi ne bhi nahi lagaya hai. Is liye jab Abu az-Zubair ne apne ustad ka naam Safwan bata diya to uska laazim matlab ye hai ke Safwan ne ise Jaabir (جابر) se hi suna hai aur us beech koi aur raawi nahi hai.

Baaz ahle ilm ne ye samajh liya hai ke Abu az-Zubair ne jab apna Ustad Safwan ko bataya hai to ab ye Jaabir (جابر) ki hadees nahi reh gai, balke ye ya to Safwan ka irsaal\* hai, ya Safwan naam ke ye koi sahaabi hain. Halaanke usse Abu az-Zubair par ye khatarnaak ilzaam lagta hai ke jab ye hadees sire se Jaabir (جابر) ki musnad mein se thi hi nahi. To unho'n ne Jaabir (جابر) ke hawaale se use kaise bayan kar diya? Abu az-Zubair 1 zabardast siqa imam ahin, aap tadlees to kar sakte hain, lekin kisi bhi hadees ko pani marzi se kisi sahaabi ki taraf mansoob nahi kar sakte.

\* T: (إرسال) Taabai ki us hadees mein jo usne Aap (ﷺ) se riwayat ki ho kisi Sahabi ka zikr na kiya ho, hadees ka mursal hona [Rekhta]

Mazeded ye ke Abu az-Zubair se hadees-e-jaabir hi ki baabat sawaal hua tha, jiska maqsad ye tha ke hadees-e-jaabir ko aap ne Jaabir (جابر) se khud suna hai? Ya kisi aur ke waaste se suna hai? Uske jawaab mein unka Safwan ka naam lena yehi zaahir karta hai ke hadees-e-jaabir hi ko unho'n ne Safwan se suna hai. Allama Albani (رحمته) ne yehi baat kahi hai jise baaz log samajh nahi sake. Dekhiye: As-Saheeha: V2 P130. Allama Albani (رحمته) ki baat ki taa'eed isse bhi hoti hai ke Abu az-Zubair (رحمته) ke paas Jaabir (جابر) ka sahifa tha, jisse wo riwayat karte the aur uske bare mein poochne par unho'n ne kaha: "Is mein se baaz wo ahadees hain jin ko maine Jaabir (جابر) se suna hai aur baaz ko

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَآلَجْتُ  
ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ  
الَّذِي أُنْزِلَتْ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.<sup>188</sup>

Aye Allah! Maine apna nafs tere taabe' kar diya aur apna muaamala tujhe sonp diya aur maine apna chehra teri taraf mutawajje kiya aur apni pusht teri taraf jhukaai (sawaab mein) raghbat karte hue, aur (tere azaab se) darte hue tere baargaah ke siwa koi panaahgaah hai na jaae najaat mein teri us kitaab par imaan laaya jise toone naazil farmaya aur tere us nabi par jise toone (hamari taraf) bheja.

### Raat Ko Karwat Badalte Waqt Ki Dua

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ  
الْغَفَّارُ.<sup>189</sup>

kisi aur ne mujhe Jaabir ke hawaale se bayaan kiya hai". (Az Zuafa-lil-Uqaili: V5 P386 Isnaad saheeh (Dar Maazin edition)

Abu az-Zubair ke is bayaan ko saamne rakh kar ghaur kare'n, ke jab zer-e-bahes hadees ko unho'n n Jaabir رضي الله عنه se bayaan kiya aur poochne par apne ustad ka naam Safwan bataya, to ye baat saaf ho jaati hai ke Jaabir رضي الله عنه ki is hadees ko unho'n ne Safwaan ke waaste hi riwayat kiya hai aur Sahifa mein iski maujoodgi ke baais unho'n ne use ba-raah-e-raast Jaabir رضي الله عنه se bayan kar diya hai. Nez dekhe'n: Anwaar as Saheeha: (ت / 3404)

<sup>188</sup> Saheeh Bukhari: H6313 wal lafza lahu, H6311, H6315; Saheeh Muslim: H2710; Saheeh Abu Dawood: H5046; Sunan Tirmizi: H3574; Sunan Ibne Majah: H3876

Is hadees mein ye bhi bayan hai ke jab tum sone chalo to namaz ki tarah wazoo karlo phir daae'n karwat let kar mazkoora kalimaat padho. Aage bayaan hai ke agar usi haalat mein faut ho gae to fitrat par maut waaqe hogi.

<sup>189</sup> **Saheeh.** Saheeh Ibne Hibban: H5530; As Sunan-al-Kubra lin Nasai: H7641; Al Mustadrak-lil-Hakim: V1 P540; As-Saheeha: H2066 mein Albani ne saheeh kaha.

Allah ke siwa koi maabood nahi, wo yakta hai, zabardast hai, Rabb hai aasmaano aur zameen ka aur (unka) jo kuch in dono ke darmiyaan hai. Bohot ghaalib bohot bakhshne waala hai.

### Neend Mein Ghabraaht Ya Wahshat Ke Waqt Ki Dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ  
وَأَنْ يَخْضُرُونَ.<sup>190</sup>

Main Allah ke mukammal kalimaat ke zariye se panaah maangta hoo'n uski naaraazi aur uski saza aur uske bando'n ke shar aur shaitaano'n ke waswasa daalne (gunaaho'n par ubhaarne aur ukhaane) se aur is baat se ke wo (shaitan) mere paas aae'n (aur mujhe behkaae'n).

Accha Ya Bura Khwaab Aae Ya Achaanak Aankh Khul Jaae To Kya Kare'n?

✽ 3 dafa apne baee'n taraf thooke'n.<sup>191</sup>

<sup>190</sup> Hasan li Ghaerihi. Musnad Ahmad: V4 P57 (و اللفظ له) Musannaf Ibne Abi Shaiba: H25145 (Ash Shashri edition) (من حديث الوليد); As Sunan Kubra lin Nasai: H10533; Amal-al-Yaum wal Lailah lin Nasai: H765; Ar Rad Alaa-al-Jahmiya lid Darmi: P175; Ad Dua lit Tabarani: P333 (من حديث عبدالله بن عمرو); As-Saheeha: H264 mein Albani ne Hasan kaha.

Asal kitab mein 'التَّامَّةِ' ki jagah 'التَّامَّاتِ' hai. Baaz riwayaat mein yehi hai, lekin ham ne Musnad Ahmad ke alfaaz darj kiye hain, kyonke Hadees-e-Waleed ki aksar riwayaat mein yehi hai. Is riwayat kid ono sanade'n zaeef hain, Hadees-e-Waleed saheeh-ul-isnaad mursal hai. Aur Hadees-e-Abdullah bin Amr, Ibne Ishaq ke a'n-a'na ke sabab zaeef hai, lekin dono mein mazkoora matan manqool hai, lehaza ye hadees Hasan li Ghaerihi hai. Waazeh rahe ke Hadees-e-Abdullah bin Amr ki jo riwayat Imam Nasai, Imam Darmi, Imam Tabarani ne naql ki hai us mein sirf marfoo hissa hai. Lekin baaz ne is marfoo hissa ke saath aakhri mein mauqoofan ye bhi naql kiya hai ke Abdullah bin Amr ﷺ mazkoora dua likh kar apne baaz baccho'n ki garden mein latka dete the. Choonke is hissa ki riwayat mein Ibne Ishaq munfarid hain aur a'n (عن) se riwayat kar rahe hain, lehaza ye hissa saabit nahi hai.

<sup>191</sup> Saheeh Bukhari: H6995; Saheeh Muslim: H2261; Saheeh Abu Dawood: H5021; Sunan Tirmizi: H2277; Sunan Ibne Majah: H3909

❁ Bura khwaab aae to shaitan aur apne us khwab ki buraai se 3 dafa Allah ki panaah maangen'n.<sup>192</sup>

❁ Apne mehboob logo'n ke siwa kisi ko wo khwaab na bataae'n.<sup>193</sup>

❁ Jis pehlu lete ho'n use badal de'n.<sup>194</sup>

❁ Agar chaahe'n to uth kar namaz padhe'n.<sup>195</sup>

### Qunoot-e-Witr Ki Duaae'n:

اَللّٰهُمَّ اهْدِنِيْ فِىْمَنْ هَدَيْتَ وَعَافِنِيْ فِىْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِىْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ  
فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهُ لَا يَذِلُّ مَنْ  
وَالَيْتَ (وَلَا يَعْزُّ مَنْ عَادَيْتَ) تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.<sup>196</sup>

Aye Alah! Mujhe hidayat de kar un mein (daakhil kar) jinhe'n toone hidaayat di aur mujhe aafiyat de kar un mein (shaamil kar) jinhe'n toone aafiyat di aur meri sarparasti farma un logo'n mein jinki toone sarparasti farmaai aur mere liye un cheezo'n mein barkat farma jo toone ataa kee'n, aur mujhe un faislo'n ke shar se bachaa jo toone kiye is liye ke toohi faisle karta hai. Aur tere (faisle ke) khilaaf koi faisla nahi

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<sup>192</sup> Saheeh Muslim: H2262; Saheeh Abu Dawood: H5022; Sunan Ibne Majah: H3908 (من حديث جابر); As Sunan-ul-Kubra lin Nasai: H10664 (من حديث أبي قتادة)

<sup>193</sup> Saheeh Muslim: H2263; As Sunan-ul-Kubra lin Nasai: H10672; Saheeh Abu Dawood: H5019; Sunan Tirmizi: H2270

<sup>194</sup> Saheeh Muslim: H 2262; Saheeh Abu Dawood: H5022; Sunan Ibne Majah: H3908; Sunan Kubra lin Nasai: H7606

<sup>195</sup> Saheeh Bukhari: H7017; Saheeh Muslim: H2263; Saheeh Abu Dawood: H5019; Sunan Tirmizi: H2280; Sunan Ibne Majah: H3906

<sup>196</sup> **Saheeh.** Sunan Tirmizi: H464 (والسياق له); Saheeh Abu Dawood: H1425; Sunan Nasai: H1746; Sunan Ibne Majah: H1178; Sunan Kubra-lil-Bayhaqi: V2 P209 (Indian edition) (والزيادة التي بين المعكوفتين عنده); Asal Sifah as Salaah: V3 P973 mein Albani ne saheeh kaha. Aal kitab mein 'انه' se pehle 'و' nahi hai, baaz riwayaat mein aisa hi hai, lekin ham ne Tirmizi ke alfaaz naqal kiye hain, joke sabse behtar aur jaame siyaaq mein hain. Nez dekhe'n. Asal Sifah as Salaah-lil-Albani: V3 P973

ho sakta. Waaqia ye hai ke wo zaleel nahi ho sakta jiska tu dost ban jaae aur wo moazziz nahi ho sakta jisse tu dushmani kare. Aye hamare Rabb! Tu bohot baa-barkat aur nihaayat bulad hai.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِعَافَاتِكَ مِنْ عِقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.<sup>197</sup>

Aye Allah! Main panaah maangta hoo'n teri raza ke zariye se teri naaraazi se aur teri maafi ke zariye se teri sazaa se aur main panaah maangta hoo'n tere zariye se tujhse main teri taareef nahi kar sakta to usi tarah hai jaise toone khud apne aap ki taareef ki.

اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ نَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ، اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ وَنَخْلَعُ مِنْ يَكْفُرِكَ.<sup>198</sup>

Aye Allah! Ham teri hi ibaadat karte hain aur tere hi liye namaz padhte aur sajda karte hain aur teri hi taraf koshish aur jaldi karte hain aur teri rahmat ki ummeed rakhte hain aur ham tere sakht azaab se darte hain. Yaqeenan tera azaab kaafiro'n ko milne waala hai. Aye Allah! Beshak ham tujh se madad talab karte hain aur bakhshish maangte hain aur teri taareef karte hain aur ham teri naa-shukri nahi karte aur ham tujh par imaan laate hain aur ham tere liye aajizi ikhtiyaar karte hain aur ham usse alaahada hote hain jo teri naafarmaani karte hain.

<sup>197</sup> **Saheeh.** Saheeh Abu Dawood: H1427; Sunan Tirmizi: H3566; Sunan Nasai: H1747; Sunan Ibne Majah: H1179; Saheeh Abu Dawood: V5 P169 H1282 mein Albani ne saheeh kaha.

<sup>198</sup> **Saheeh Mauqoof.** As Sunan Kubra-lil-Bayhaqi: V2 P211 (Indian edition) Iski isnaad ko Imam Bayhaqi ne saheeh kaha; Al Irwa: V2 P171 mein Albani ne saheeh kaha. Ye dua Umar Farooq رضي الله عنه se namaz-e-fajar mein padhna manqool hai, yaane qunoot-e-naazila se mutaalliq hai.

## Witr Se Salaam Pherne Ke Baad Ki Duaae'n

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

Paak hai baadshah bohot paakiza.

Ye kalimaat 3 dafa padhe'n, teesri dafa ba-aawaaz-e-buland kahe'n, aawaaz ko lamba bhi kare'n.<sup>199</sup>

Aakhir mein aap ye bhi padhte:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ.

Farishto'n aur rooh (Jibraeel-e-Ameen) ka Rabb.<sup>200</sup>

## Fikr-mandi Aur Gham Se Najaat Ki Duaae'n

اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَا ضِيقَ حُكْمِكَ  
عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَبَّيْتُ بِهِ نَفْسَكَ أَوْ أُنْزَلْتُ فِي كِتَابِكَ أَوْ  
عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوْ اسْتَأْثَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ  
رَبِيعَ قَلْبِي وَنُورَ بَصَرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَيْبِي.<sup>201</sup>

<sup>199</sup> **Saheeh.** Sunan Nasai: H1699, H1732 (والفظ له); Saheeh Abu Dawood: H1430; Saheeh Abu Dawood: H1284 mein Albani ne saheeh kaha.

<sup>200</sup> **Saheeh.** Sunan Daraqutni: V2 P355 H1660 (Tehqeeq Alarnaout); Sunan Kubra-lil-Bayhaqi: V3 P40 H 8115 (Indian Edition) (وعنده طريق آخر)

<sup>201</sup> **Saheeh.** Musnad Ahmad: V1 P452; Al Mojam-ul-Kabeer: V10 P210 (و اللفظ له); Saheeh Ibne hibban: H972; As-Saheeha: H199 mein Albani ne saheeh kaha.

Is riwayat par 2 eterazaat kiye jaate hain, 1 ye ke 'Ab Salama-al-Johni' majhool hai. Doosre ye ke 'Abdur Rahman bin Abdullah bin Masood' ka apne waalid se simaa saabit nahi hai. Jahan tak pehle eteraaz ki baat hai to arz hai ke Abu Salama se muraad 'Abu Salama Musa bin Abdullah-al-Johni' hain aur ye siwa aur Saheeh Muslim ke rijaal mein se hain. Iski daleel ye hai ke is sanad mein unke ustad Qasim bin Abdur Rahman hain. Aur Qasim bin Abdur Rahman ki baaz sanato'n mein saraahatan 'Musa bin Abdullah-al-Johni' ka zikr hai. Jo waazeh daleel hai ke Qasim se riwayat karne waale yehi hain. Mazeed tafseel ke liye dekhe'n: (As-Saheeha: V1



P384) Imam Ibne Maeen ؒ ne bhi ye khayal zaahir kiya hai ke ‘Abu Salama-al-Johni’ ye ‘Musa-al-Johni’ hi hai. (Taareekh Ibne Maeen Riwaaya ad Dauri: V3 P442)

Musnad Ahmad ke ma’liqeen\* ka kehna hai ke baaz aamma ne ‘Abu Salam-al-Jhoni’ aur ‘Musa-al-Johni’ ko alag-alag zikr kiya hai. Lehaza ye dono alag-alag hain, arz hai ke jin logo’n ne bhi in dono ko alag-alag zikr kiya hai, unhe’n is baat ka ilm nahi ho saka ke ‘Musa-al-Johni’ ki kuniya ‘Abu Salama’ bhi hai. Jabke Imam Maqdisi aur Imam Mizzi ne ‘Musa-al-Johni’ ki kuniyat ‘Abu Salama’ zikr ki hai. (Al Kamaal-lil-Maqdisi: V9 P63; Tehzeeb-ul-Kamaal-lil-Mizzi: V29 P96)

\*T: (معلقين) Tabsara karne waale [RSB]

Rahi ye baat ke Imam Mizzi ne Qasim bin Abdur Rahman ke shagirdo’n mein ‘Musa-al-Johni’ aur ‘Abu Salama-al-Johni’ ko alag-alag zikr kiya hai, to zaahir hai ke apne se pesh-roo musannifeen ki pairawi mein unho’n ne aisa kiya hai. Lekin jab unho’n ne khud ye maalumaat dedi hai ke ‘Musa-al-Johni’ ki kuniyat ‘Abu Salama’ hai, to mazkoora Dalaael ke pesh-e-nazar un dono ko 1 maan lene mein koi cheez maane\* nahi honi chaahiye.

\*T: (مانع) Manaa karne waala, rokne waala [Rekhta]

Jahan tak doosre eteraaz ki baat hai to arz hai ke jin logo’n ne Abdullah bin Masood se Abdur Rahman ke simaa ka inkaar kiya hai, unke muqaable mein jin logo’n ne simaa ka isbaat\* kiya hai, unki taadaad kahee’n ziyaada hai. Nez Musbteen\*\* ke paas thos Dalaael bhi hain. Mazeed ye ke musbit ka qaul naafi\*\*\* par muqaddam hota hai.

\*T: (اثبات) Suboot, daleel [Rekhta]

\*\*T: (مُثبت) Musbit ki jamaa, saabit karne waale, tasdeeq karne waale [Rekhta]

\*\*\*T: (نافي) Nafi karne waala, inkaar karne waala, inkaari [Rekhta]

Tambeeh: Is hadees par ahle ilm ki bahes dekhe’n to sab ka kalaam, mazkoora dono umoor se mutaalliq hi hai. Lekin baaz ne ye nukta-aafriini ki hai ke is sanad mein ‘Abdur Rahman bin Masood’ mudallis hain, aur a’n se riwayat kiya hai. Halaanke Ibne Hajar ؒ se qabl kisi ne unhe’n mudallis nahi kaha hai. Aur khud Ibne Hajar ؒ ne bhi tabaqaat ke alaawa jaha’n bhi Abdur Rahman ka zikr kiya hai ya unki sanad par bahes ki hai, kahee’n bhi unki tadlees ka hawaala nahi diya hai aur sabse ahem baat ye hai ke Ibne Hajar ؒ ke is qaul ki buniyaad ye baat hai ke Abdur Rahman ne apne waalid se baaz ahadees suni hain aur unki baaz ahadees kisi aur se sun kar khud unse riwayat kar diya hai. Aur ye baa hi sire se ghalat hai.

Dar-asal Abdur Rahman ke apne waalid se simaa se mutaalliq ahle ilm ka 3 mauqif hai. Awwal: Mutlaqan simaa ka inkaar. Duwam: Mutlaqan simaa ka isbaat, yehi raajah hai. Suwam: Jaha’n Abdur Rahman ne simaa ki saraahat ki hai wahaa’n simaa ka isbaat, warna simaa ka inkaar. Is teesre mauqif se hi un par tadlees ka ilzaam lagta hai. Lekin ye mauqif saraasar ghalat hai. Kyouнке is baat ki daleel ye nahi hai ke

Aye Allah! Main tera banda hoo'n tere bande ka beta hoo'n, teri hi kaneez ka beta hoo'n. Meri peshaani tere hi haath mein hai, mujh mein tera hi hukm jaari o saari hai. Mere baare mein tera faisla mabni-bar-insaaf<sup>202</sup> hai. Main tere har us khaas naam ke zariye se tujh se darkhaast karta hoon jo toone khud apna naam rakha hai ya use apni kitaab mein naazil farmaya hai, ya apni makhlooq mein se kisi ko sikhaaya hai, ya toone use ilm-e-ghaib mein apne paas (rakhne ko) khaas kiya hai. (Main darkhast karta hoo'n) Ke Tu QeM mere dil ki bahaar bana de aur mere seene ka noor, mere ghamo'n ka ilaaj aur meri fikro'n ka tiryaq<sup>203</sup> bana de.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ  
الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.<sup>204</sup>

Aye Allah! Maine paanah chaahta hoo'n tere zariye se pareshani aur gham se aajiz ho jaane aur kaahili se buzdili aur bukh se, qarz ke bojh aur logo'n ke tasallut se.

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Abdur Rahman ne kis waaste se apne waalid ki riwayat sun kar waaste ko hazaf karke, ba-raah-e-raast apne waalid se riwaya tkar diya hai, balke iski daleel mahez ye qiyaas-aaraai hai ke ye apne waalid ki wafaat ke waqt bohot chote the, to unse ziyaada ahadees kaise sun sakte hain, arz hai ke agar wo ek (1) bhi hadees un sakte hain, to saari ahadees sunne ka imkaan ho gaya, lehaza baghair kisi khaas daleel ke mahez unki umr dekh kar deegar ahadees mein unke simaa ka inkaar nahi kiya jaa sakta. Al-gharz ye ke Abdur Rahman ko mudallis kehne ki buniyaad jis mauqif par istawaar\* hai wo mauqif na sirf jamhoor aimma ke khilaaf hai, balke ghalat bhi hai. Is hadees ke difaa mein ye chand baate'n intihai ihtisaar ke saath rakhi gai hain, in sha Allah kisi aur mauqa par ham is par mazed tafseel ke saath baat karenge.

\* T: (أَسْتَوَار) Mustahkam, mazboot, pukhta (imaarat waghaira), na tootne waala [Rekhta]

<sup>202</sup> T: (مَبْنِي بَرِ إِنْصَاف) Saccha, adl o insaaf par mabni [Rekhta]

<sup>203</sup> T: (زَيَّاق) Zeher ka asar door karne waali dawaa [Rekhta]

<sup>204</sup> Saheeh Bukhari: H6363 (وَالْفُظْلُ لَهُ); Saheeh Muslim: H2706; Saheeh Abu Dawood: H1540; Sunan Tirmizi: H3484; Sunan Nasai: H5450

## Beqaraari Aur Iztiraab Ke Waqt Ki Duaa'en

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ  
رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.<sup>205</sup>

Allah ke siwa koi maabood nahi (wo) bohot azmat waala hai, bada burdbaar hai. Allah ke siwa koi maabood nahi (jo) arsh-e-azeem ka Rabb hai, Allah ke siwa koi maabood nahi (jo) aasmaano aur zameeno'n ka Rabb aur arsh-e-azeem ka Rabb hai.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِنِّي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.<sup>206</sup>

Aye Allah! Main teri rahmat hi ki ummeed rakhta hoo'n pas tu aankh jhapakne ke baraabar bhi mujhe mere apne nafs ke supurd na karna aur mere liye mere sab kaam sawaar de, tere siwa koi maabood nahi.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.<sup>207</sup>

Tere siwa koi maabood nahi to paak hai yaqeenan main zaalimo'n mein se hoo'n.

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.<sup>208</sup>

<sup>205</sup> Saheeh Bukhari: H6346; Saheeh Muslim: H2730; Sunan Tirmizi: H3435; Sunan Ibne Majah: H3883

<sup>206</sup> **Hasan.** Saheeh Abu Dawood: H5090 (Wal lafza lahu); Musnad Ahmad: V5 P42; Saheeh Ibne Hibban: H970; Takhreej-al-Kalaam-ut-Taiyyib: P118 mein Albani ne ise Hasan kaha.

Jaafar bin Maimoon 'Hasan-ul-Hadees' raawi hai, lehaz uske sabab is hadees ko zaeef kehna durust nahi hai. Tafseel ke liye dekhiye: Anwaar un Naseeha: (د / 5090)

<sup>207</sup> **Saheeh.** Sunan Tirmizi: H3505; Al Mustadrak-lil-Haakim: V1 P505; Takhreej-al-Kalaam-ut-Taiyyib: H123 Albani ne saheeh kaha; As-Saheeha: H1744

Allah, Allah mera Rabb hai, main uske saath kisi ko shareek nahi theherta.

### Dushman Aur Saahib-e-Sultanat Se Milte Waqt Ki Duaae'n

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ. <sup>209</sup>

Aye Allah! Ham tujhe hi unke muqaable mein karte hain aur unki sharaarato'n se teri panaah mein aate hain.

اللَّهُمَّ أَنْتَ عَضِدِي وَ (أَنْتَ) تَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ. <sup>210</sup>

<sup>208</sup> **Saheeh.** Saheeh Abu Dawood: H1525; Sunan Ibne Majah: H3882; Saheeh Abu Dawood: V5 P255 H1364 mein zikr karke Albani ne ise Saheeh kaha; As-Saheeha: H2755

<sup>209</sup> **Saheeh.** Saheeh Abu Dawood: H1537; Al Mustadrak-lil-Haakim: V2 P142 (و صححه و وفقه الذهبي); Saheeh Ibne Hibban: H4765; Musnad ar Rooyaani: H461; Saheeh Abu Dawood: V5 P263 H1375 mein zikr karke Albani ne Saheeh kaha. Qataada ne Musnad Rooyaani: H461 ki riwayat mein tahdees\* ki saraahat kardi hai. Lehaza inqita\* aur unke a'n-a'na par eteraaz ki baat durust nahi. Tafseel ke liye dekhiye: Anwaar un Naseeha: (د / 1537)

\* T: (تَحْدِيث) Riwayat, bayaan-e-hadees [Rekhta]

\*\*T: (اِنْقِطَاع) Alaahadgi, munqata hona, kat jaana, silsila ka khaatma [Rekhta]

<sup>210</sup> **Saheeh.** Saheeh Abu Dawood: H2632 (و السياق له); Sunan Tirmizi: H3584 (و الزيادة التي بين المعكوفتين عنده); Saheeh Ibne Hibban: H4761; Saheeh Abu Dawood: V7 P383 H2366 mein albani ne Saheeh kaha.

Is hadees mein Qataada ka a'na'na hai, lekin Musnad-al-Haaris ki riwayat mein 'Abu Mijliz Laahiq bin Humaid' ne Qataada ki mataaba-at\* kardi hai. Baaz ne Abu Mijliz se ise mursalan riwayat kiya hai aur Musnad-al-Haaris ke bhi baaz nuskho'n mein ye riwayat mursalan hi hai, lekin Haafiz Ibne Hajar رحمه الله ne 1 nuskha mein ise mausoolan bhi dekha hai aur us par etemaad zaahir kiya hai. (Al Mataalib-ul-Aaliya Bi Zawaad-al-Masaneed-al-Samaaniya: V9 P406)

\* T: (مُتَابَعَت) Pairwi, itteba, taabedaari [Rekhta]

Choonke Abu Mijliz irsaal karne waale raawi hain, is liye aen-mumkin hai ke unho'n ne Anas رضي الله عنه se bhi ise sun rakha ho aur kabhi iktisaar karte hue ise mursalan bhi bayan kiya ho. Taaham agar ise mursal hi maan le'n, to mursalan iski sanad saheeh hai, lehaza isse istish-haad\* kar sakte hain.

\*T: (اِسْتِشْهَاد) Shaahadat, suboot, sanad, daleel pesh karna [Rekhta]

Aye Allah! Toohi mera baazu hai aur toohi mera madadgaar hai. Teri hi taufeeq se main chalta-phirta aur teri hi madad se hamla karta hoo'n aur ter saath hi (dushman se) ladta hoo'n.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.<sup>211</sup>

Hame'n Allah hi kaafi hai aur wo behtareen kaarsaaz hai.

### Baadshah Ke Zulm Se Khauf Ki Duaae'n

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ كُنْ لِيْ جَارًا مِّنْ فُلَانِ بْنِ فُلَانٍ وَاَحْزَابِهِ مِّنْ خِلَآئِقِكَ اَنْ يَّفْرُطَ عَلٰى اَحَدٍ مِّنْهُمْ اَوْ يَطْغٰى عَزَّ جَارَكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ اِلَّا اَنْتَ.<sup>212</sup>

Aye Allah saato'n aasmaano ke Rabb, aur arsh-e-azeem ke Rabb! Tu mera falaa'n bin falaa'n se aur uske groho'n se jo bhi teri makhlooq mein se hain panaah dene waala ban jaa, is baat se ke un mein se koi

Iske alaawa, ek-dosri saheeh hadees mein 'اَللّٰهُمَّ بِكَ اَحْوَالُ وَبِكَ اَصْوَالُ وَبِكَ اَقَاتِلُ' ke alfaaz saabit hain. Dekhiye: Musnad Ahmad: V4 P332 (Al Meemniya edition) Iski sanad Muslim ki shart par saheeh hain.

In shawaahid ki raushni mein ye hadees bilkul saheeh saabit hoti hai. Walhamdulillah. Mazeed tafseel ke liye dekhe'n: Anwaar us Naseeha: (د / 2632)

<sup>211</sup> Saheeh Bukhari: H4563; Sunan Kubra lin Nasai: H10364; At Tawakkal Alallah la Ibne Abi ad Duniya: H31

Saheeh Bukhari mein saaf maujood hai ke Ibne Abbas رضي الله عنه ne kaha: 'Muhammad ﷺ ne ye alfaaz kahe hain', isse waazeh hai ke ye riwayat sareehan marfoo hai, lehaa baaz ka ise Saheeh Bukhari ke hawaale se mauqoof batlaana ghalat hai.

Waazeh rahe ke Saheeh Abu Dawood: H3627; Musnad Ahmad: V6 P24 waghaira mein. 'حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ' ke alfaaz ke saath 1 aur qauli marfoo hadees hai, lekin uski sanad mein Baqiya mudallis o musawwi hai, aur simaa-e-musalsal ki saraahat nahi hai, lehaza ye sanad zaef hai.

<sup>212</sup> **Saheeh.** Al Adab-al-Mufrad-lil-Bukhari: H707 (و اللفظ له); Musannaf Ibne Abi Shaiba: H31134 (tehqqeeq Ash Shashri); Saheeh Al Adab-al-Mufrad: P263 mein Albani ne saheeh kaha

ek (1) shakhs bhi mujh par ziyaadati ya sarkashi kare. Teri panaah mazboot hai aur teri taareef azeem hai aur tere siwa koi maabood nahi.

❖ Zail ke kalimaat 3 martaba padhe'n:

اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَبِيْعًا اللَّهُ أَعَزُّ مِنَّا أَخَافُ وَأَخْذَرُ أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُسِيكُ السَّمُوتِ السَّبِيحِ أَنْ يَقْعَنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ عَبْدِكَ فَلَانٍ وَجُنُودِهِ وَاتِّبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ جَلَّ ثَنَّاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَا إِلَهَ غَيْرُكَ.<sup>213</sup>

Allah sabse bada hai, Allah apni tamaam makhlooq se ziyaada zor aur ghalbe waala hai. Allah unse kaheen ziyaada taaqat waala hai jin se main khauf khaata aur darta hoo'n, main us Allah ki panaah mein aata hoo'n jiske siwa koi maabood nahi, jo saato'n aasmaano ko zameen par girne se roke hue hai, magar uski ijaazat se (gir sakte hain) tere falaa'n band eke shar se, uske lashkaro'n ke shar se, uski paerukaaro'n, aur uske saathiyo'n ke shar se, khwah jinno'n se ho'n ya insaano'n se. Aye Allah! To unke shar se mera pusht-panaah ban ja, teri taareef azeem hai aur teri panaah mazboot hai, aur tera naam bohot baa-barkat hai aur tere siwa koi maabood nahi.

### Dushman Ke Liye Baddua

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اللَّهُمَّ اهْزِمِ الْآخِرَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.<sup>214</sup>

<sup>213</sup> Saheeh. Al Adab-al-Mufrad-lil-Bukhari: H708 (و اللفظ له); Musannaf Ibne Abi Shaiba: H31136 (tehqeeq Ash Shashri); Saheeh Al Adab-al-Mufrad: P264 mein Albani ne saheeh kaha

<sup>214</sup> Saheeh Bukhari: H2933 (و اللفظ له); Saheeh Muslim: H1742; Saheeh Abu Dawood: H2361; Sunan Tirmizi: H1678; Sunan Ibne Majah: H2796

Aye Allah! Kitaab ko naazil karne waale, jald hisaab lene waale (mukhaalif) groho'n ko shikast se do-chaar farma. Aye Allah! Unhe'n shikast de aur unhe'n hilaa kar rakh de.

### Logo'n Ke Shar Se Dare'n To Ye Dua Maange'n

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.<sup>215</sup>

Aye Allah! Tu mujhe unse kaafi ho ja, jis tarah tu chaahe.

### Jise Imaan Mein Shak Ho Jaee Wo Kya Kare?

✽ Allah Ta'ala ki panaah maange.<sup>216</sup>

✽ Us cheez a kaam se ruk jaae jis mein shak ho.<sup>217</sup>

✽ Phir ye kalimaat kahe

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.<sup>218</sup>

Main Allah aur uske rasoolo'n par imaan laaya.

✽ In kalimaat ke baad Allah Ta'ala ka ye farman padhe:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.<sup>219</sup> (سورة الحديد: 3)

Wohi awwal hai, wohi aakhir hai, wohi zaahir hai, wohi baatin hai aur wo har cheez ko khoob jaanta hai.

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<sup>215</sup> Saheeh Muslim: H3005; Musnad Ahmad: V6 P17

<sup>216</sup> Saheeh Bukhari: H3276; Saheeh Muslim: H134; Saheeh Abu Dawood: H4722

<sup>217</sup> Saheeh Bukhari: H3276; Saheeh Muslim: H134

<sup>218</sup> Saheeh Muslim: H134; Musnad Ahmad: V2 P331 (Al Memniya edition) (وَاللَّفْظُ لَهُ); Saheeh Abu Dawood: H4721

<sup>219</sup> **Hasan.** Saheeh Abu Dawood: H5110; Al Mukhtaara liz Ziya: V10 P420; Tafseer Ibne Abi Haatim: V6 P1985; Takhreej-al-Kalam ut Taiyyib: H136 mein Albani ne Hasan kaha.

## Qarz Se Najaat Ki Duaae'n

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.<sup>220</sup>

Aye Allah! Tu mujhe apne halaal ke saath apni haraam (karda) cheezo'n se kaafi ho ja aur mujhe apne fazl se, apne maa-siwa se be-niyaaz kar de.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.<sup>221</sup>

Aye Allah! Yaqeenan main teri panaah mein aata hoo'n pareshni aur gham se aajiz ho jaane aur kaahili se, buzdili, aur bukhl se aur qarz ke bojh aur logo'n ke tasallut se.

## Quran Aur Namaz Mein Waswase Se Bachaao Ki Dua

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Main Allah ki panaah mein aata hoo'n shaitan mardood se.

Ye dua padh kar apni baaee'n jaanib 3 martaba thook de'n.<sup>222</sup>

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<sup>220</sup> **Hasan.** Sunan Tirmizi: H3563; Musnad Ahmad: V1 P153 (Al Memniya edition); As-Saheeha: H266 mein Albani ne Hasan kaha.

Tambeh: Muallif ki mufassal kitab 'Az Zikr wad Dua wal Ilaaj bir Ruqiya Minal Kitaab wa Sunnah' ki takhreej karne waale Shaikh Yasir bin Fathi-al-Masri ko ajeeb wahem hua hai, mausoof ne is sanad mein maujood 'Abdur Rahman bin Ishaq' ko 'Abu Shaiba Abdur Rahman bin Ishaq-al-Waasti' samajh liya, jo ke bil-ittiefaq zaef hai, phir isi ghalat-fehmi mein mausoof ne is hadees ko zaef keh diya. (Az Zikr wa Dua....: V1 P395)

Jabke is hadees mein 'Abdur Rahman bin Ishaq' se muraad 'Abdur Rahman bin Ishaq-al-Quraishi-al-Madani' siqa hain, jaisa ke Musnad Ahmad waghaira ki sanado'n mein saraahat maujood hai. Nez dekhiye: Anwaar-ul-Badar Fee Waza-al-Yadain Alaa as Sadr: P590 (Bait us Salaam edition)

<sup>221</sup> Saheeh Bukhari: H6363 (وَالْفُظْلُ لَهُ); Saheeh Muslim: H2706; Saheeh Abu Dawood: H1540; Sunan Tirmizi: H3484; Sunan Nasai: H5450



## Mushkilaat Ke Hal Ki Dua

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.<sup>223</sup>

Aye Allah! Koi kaam aasaan nahi magar wohi jise tu aasaan kar de aur tu mushkil kaam jab chaahe aasaan kar deta hai.

## Gunah Kar Baethe'n To Kya Kahe'n

❁ Jo shakhs koi gunah kare to wo acchi tarah wazu kare, phir khada ho kar 2 rakat namaz padhe. Allah Ta'ala se maafi maange to Allah Ta'ala use maaf kar deta hai.<sup>224</sup>

## Shaitaan Kab Bhaagta Hai

❁ Shaitan se Allah ki panaah maangi jaae, tab.<sup>225</sup>

❁ Jab azaan ho.<sup>226</sup>

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<sup>222</sup> Saheeh Muslim: H2203; Musnad Ahmad: V4 P216 (Al Memniya edition)

Is hadees ka pase-manzar ye hai ke Usman bin Abil-aas ؓ ne Nabi ﷺ ke saamne namaz mein apne waswasa\* ka zikr kiya aur Nabi ﷺ ne unhe'n ye taaleem di, Usman bin Abil Aas ؓ kehte hain ke phir maine is par amal kiya to Allah ne mujh se ye cheez door kardi.

\*T: (بِسْ مَنْظَر) Wo ilm, haalaat, o asbaab jo kisi baat ya waaqia ko zuhoor mein laane ka baais ho'n ya usey samajhne mein madad de'n [Rekhta]

<sup>223</sup> **Saheeh.** Amal-al-Yaum wal Laila-lil-Sunni: H351 (و اللفظ له); Saheeh Ibne Hibban: H974; As-Saheeha: H2886 Albani ne saheeh kaha

<sup>224</sup> **Saheeh.** Saheeh Abu Dawood: H1521; Sunan Tirmizi: H406; Sunan Ibne Majah: H1395; Saheeh Abu Dawood: V5 P252 H1361;

<sup>225</sup> Surah-al-Momineen: Aayat 97-98

Nez wo tamaam ahadees jin mein mukhtalif mauqa se shaitani waswaso'n se bachne ke liye istiaazah\* ki taaleem di gai unse bhi 1 umoomi masla-e-nukaat hai ke har tarah ke shaitaani waswasa ka ilaaj istiaazah hai.

\*T: (اِسْتِيعَاذَه) Allah Ta'ala ki panaah maangne ka kalma, panaah maanga [Rekhta]

<sup>226</sup> Saheeh Bukhari: H608; Saheeh Muslim: H389 waghaira ki ahadees se ye saabit hai ke namaz ke liye jo azaan di jaati hai usse shaitan bhaagta hai. Lekin kya ghair-namaz

❁ Masnoon azkaar aur Quran ki qirat kare’n, tab.<sup>227</sup>

### Tadbeer Ulat Jaane Par Be-basi Ki Dua

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.<sup>228</sup>

Allah ne muqaddar farmaya aur usne jo chaaha kiya.

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waali azaan se bhi shaitan bhaagta hai? Ye mohtaaj-e-daleel hai, balke namaz ke alaawa mahez shaitan bhagaane ke liye azaan dena hi fee-nafsihi saabit nahi.

Baaz riwayaat mein shaitan bhagaane ke liye azaan dene ki baat waarid hai, magar ye riwayaat zaef hain. Dekhiye: Musnad Ahmad: V3 P305 (Al Memniya edition); Musannaf Abdur Razzq: V5 P160); Az Zaeefi: H1140 mein Albani ne zaef kaha.

Tabarani waghaira mein isi silsila ki kuch aur riwayaat hain jo mauzoo o manghadat hain. Gharz ye ke khaas shaitan ko bhagaane ke liye azaan dene se mutaalliq koi bhi hadees saabit nahi hai.

<sup>227</sup> Saheeh Hadees hai ke gharo’n ko qabrastan na banaao, jis ghar mein Surah-al-Baqara ki tilawat hoti hai, is ghar se shaitan bhaagta hai. (Saheeh Muslim: H780) darj-e-zail cheezo’n ke ehtemaam se bhi shaitan bhaagta hai: Subh o Shaam ke azkaar, sone aur bedaar hone ke azkaar, ghar mein daakhil hone aur nikalne ki duaee’n, masjid mein daakhil hone aur nikalne ki duaee’n, uske alaawa deegar tamaam Masnoon azkaar, masalan sote waqt Aayat-al-Kursi aur Surah-al-Baqara ki aakhri do (2) aayaat ki tilawat. Isi tarah jis din mein 100 baar:

‘لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْخَزَائِدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.’

Kaha us din wo shaitan se mehfooz rahega. Dekhiye isi kitab ka (Safha: 105\*). Isi tarah (namazo’n ki) azaane’n bhi shaitan ko bhagaati hain.

\*T: Roman script ka page number hai 66 [RSB]

<sup>228</sup> Saheeh Muslim: H2664 Is hadees mein hai: ‘Qawi momin Allah ke nazdeek behtar aur Allah Ta’ala ko ziyaada pasand hai, naa-tawaa’n momin se, aur har-ek tarah ka momin behtar hai, nafa-bakhsh kaamo’n ki hirs rakho aur Allah se madad talab karte raho, us mein aajizi na dikhaao. Agar koi musibat laahiq ho to you’n na kaho ke: Agar maine aisa kiya hota to aisa ho jaata, balke ye kaho jo Allah ne muqaddar kiya aur chaaha wo hua. Kyounke ‘agar’ shaitani amal ka darwaaza kholta hai.

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ وَشَكَرْتَ الْوَاهِبَ وَبَلَغَ أَشُدَّهُ أَشَدَّهُ وَرَزَقْتَ  
بِرَّةً.<sup>229</sup>

Allah tumhare liye is bacche mein barkat de jo tumhe'n ataa kiya gaya hai aur tum ataa karne waale ka shukr karo aur (ye bacha) apni jawaani ki quwwato'n ko pohonche aur tumhe'n uska husn-e-sulook naseeb ho.

✽ Mubarakbaad sunne waala jawaab dete hue kahe:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَزَاكَ اللَّهُ خَيْرًا وَرَزَقَكَ اللَّهُ مِثْلَهُ وَأَجْرًا  
ثَوَابًا.<sup>230</sup>

<sup>229</sup> **Zaeef Maqtoo.** Al Azkaar an Nawaviya-lil-Imam Nawavi: V1 P363) Imam Nawavi ki is kitab mein ye asar Hussain عليه السلام ke hawaale se mazkoor hai, lekin shayad ye kitaabat ki ghalati hai aur saheeh 'Hasan' hai. Kyounke Hasan Basri hi ki taraf mansoob aise alfaaz milte hain, lekin Imam Hasan Basri se bhi ye saabit nahi hain. Ibnul Qaiyyim ne Hasan Basri ka qaul Ibnul Munzir ke hawaale se naqal kiya hai (Tohfatul Maudood: P29) Lekin Ibnul Munzir ki ye sanad dastiyaab nahi hai. Albatta alfaaz ke ikhtilaaf ke saath iski sanad (Musnad Ibn Abil Jaad: P488 mein maujood hai. Lekin us mein 'Haitham' sakht zaeef hai. Uski kuch aur sanade'n hain, lekin sab ki sab zaeef hain, albatta is mauqa par Hasan Basri se ye alfaaz saabit hain:

‘جَعَلَهُ اللَّهُ مَبَارَكًا عَلَيْكَ وَعَلَى أُمَّةٍ مُحَمَّدٍ’.

(Ad Dua lit Tabarani: H945 Sanad Hasan Tehqee Muhammad Saeed)

Yehi alfaaz Ayyub Sakhtiyaani se bhi saabit hain. (Al Ayaal la Ibne Abi ad Duniya: H202 Sanad Hasan.

Nabi ﷺ se nau-maulood ke liye barkat ki dua dena saabit hai. (Saheeh Bukhari: H5467) Lekin us mein seghe ba-sanad-e-saheeh manqool nahi hai. Musnad Bazaar mein ye alfaaz marfoolan waarid hain. ‘بَارَكَ اللَّهُ لَكَ فِيهِ وَجَعَلَهُ بَرًّا تَقِيًّا’ (Musnad-al-Bazaar: H7310) Iske rijaal siqa hain, lekin sanad mursal hai.

<sup>230</sup> Ye Imam Nawavi رحمته الله عليه ka khud ka qaul hai. Dekhiye Al Azkaar an Nawaviya-lil-Imam Nawavi: V1 P363

Allah Ta'ala tumhare liye barkat de aur tum par barkat farmaae aur Allah tumhe'n bohot behtar badla de aur Allah tumhe'n is jaisa ataa farmae aur tumhara sawaab bohot ziyaada kare.

### Baccho'n Ko Allah Ki Panaah Mein Dene Ki Dua

❁ Rasool Allah ﷺ Hasan aur Hussain (riz) ko in alfaaz ke saath Allah ki panaah mein dete:

<sup>231</sup> اَعِيْذُكُمْ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَا مَمَّةَ.

Main tum dono ko Allah Ta'ala ke mukammal kalimaat ki panaah mein deta hoo'n har shaitan aur zehrile jaanwar aur har lag jaane waali nazar se.

### Bimaar-pursi Ke Waqt Mareez Ke Liye Duaae'n

<sup>232</sup> لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللّٰهُ.

Koi harj nahi agar Allah ne chaaha to ye bimaari (gunaaho'n se) paak karne waali hai.

❁ Zail ke kalimaat 7 martaba padhe'n:

<sup>233</sup> أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَشْفِيَكِ.

Main sawaal karta hoo'n badi azmat waale Allah se jo arsh-e-azeem ka Rabb hai, ke wo tumhe'n shifa ataa farmaae.

<sup>231</sup> Saheeh Bukhari: H3371; Saheeh Abu Dawood: H4737; Sunan Tirmizi: H2060 (wal lafza li ashaab as Sunan); Sunan Ibne Majah: H3525

Tambeeh: Baaz ne 'أَعُوْذُ' ko Sunan Tirmizi: H2060 ki taraf mansoob kar diya hai aur 'أَعِيْذُكُمْ' ko Saheeh Bukhari: H3371 ki taraf mansoob kar diya hai, jabke muaamala bilkul bar-aks hai.

<sup>232</sup> Saheeh Bukhari: H3616

<sup>233</sup> **Saheeh.** Saheeh Abu Dawood: H3106; Sunan Tirmizi: H2083; Saheeh Saheeh Abu Dawood: V8 P423 H2719 mein Albani ne saheeh kaha.

Is hadees mein is dua ki ye fazeelat waarid hai ke jo shakhs kisi aise mareez ke paas ise padhega, jiski maut ka waqt abhi na aaya ho to Allah use shifa de-dega.

## Bimaar-pursi Ki Fazeelat

Nabi-e-Kareem ﷺ ne farmaya: ‘Jab koi aadmi apne musalman bhai ki bimaar-pursi ke liye jaata hai to wo baethne tak jannat ke mewo’n mein chalta hai. Jab wo baeth-ta hai to rahmat use dhaanp leti hai. Agar subh ka waqt ho to shaam tak 70,000 farishte uske liye dua karte rehte hain aur agar shaam ka waqt ho to subh tak 70,000 farishte uske liye dua karte rehte hain’.<sup>234</sup>

## Zindagi Se Naa-ummeed Mareez Ki Duaae’n

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِّقْ بِالرَّفِيقِ الْأَعْلَى.<sup>235</sup>

Aye Allah! Mujhe maaf famra, mujh par rahem farma aur mujhe Rafeeq-e-Aala ke saath milaa de.

Nabi-e-Kareem ﷺ wafaat ke waqt apne haath paani mein daal kar apne chehra-e-mubaarak par pherte aur ye dua padhte the:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ.<sup>236</sup>

Allah ke siwa koi maabood nahi, yaqeenan maut ki kai sakhtiyaa’n hain.

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<sup>234</sup> **Saheeh.** Saheeh Abu Dawood: H3098; Sunan Tirmizi: H969; Sunan Ibne Majah: H1442; Musnad Ahmad: V1 P81 (Al Memniya edition) (و اللفظ له); As-Saheeha: H1367 mein Albani ne Saheeh kaha.

‘Hakam bin Utaiba’ se Shu’ba ne riwaya tkiya hai, phir Shu’ba ke bohot saare shagirdo’n ke zariye ye riwayat marwi hai. Lehaza hukm ke a’n-a’na par eteraaz durust nahi hai aur is sanad mein Amash ka wujood nahi hai. Mazeed ye ke iski bohot saari sanade’n hain, tafseel ke liye dekhiye: Shaikh Yasir bin Fathi-al-Masri ki takhreej ke saath Muallif ki asal kitab (Az Zikr wad Dua...: V1 P423-428)

Albatta iske marfoo aur mauqoof hone mein ikhtilaaf hai, lekin alfaaz ijtihaadi nahi hain, lehaza mauqoof riwayat bhi hukman marfoo hai. Shaikh Yasir bin Fathi-al-Masri ne kai mauqoof riwayaat bhi pesh ki hain. Masalan: Musannaf Ibne Abi Shaiba: H11150 (Tehqeeq Ash Shashri) aur iski sanad ko Sahee qarar diya hai.

<sup>235</sup> Saheeh Bukhari: H5674; Saheeh Muslim: H2444; Sunan Tirmizi: H3496; Sunan Ibne Majah: H1619

<sup>236</sup> Saheeh Bukhari: H4449

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.<sup>237</sup>

Allah ke siwa koi maabood nahi, Allah sabse bada hai, Allah ke siwa koi maabood nahi, wo akela hai. Allah ke siwa koi maabood nahi, wo akela hai, uska koi shareek nahi. Allah ke siwa koi maabood nahi, usi ki baadshaahat hai aur usi ke liye har taareef hai. Allah ke siwa koi maabood nahi, gunaa se bachne ki himmat hai na neki karne ki taaqat magar Allah ki taufeeq hi se.

### Qareeb-ul-Maut Ko Talqeen Karne Ka Hukm

✽ Jis ka aakhir kalaam 'لَا إِلَهَ إِلَّا اللَّهُ' (Allah ke siwa koi maabood nahi), ho wo Jannat mein jaaega.<sup>238</sup>

### Musibat Ke Waqt Nemul Badal Maangne Ki Dua

<sup>239</sup> إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

Yaqeenan ham Allah hi ki milkiyat hain aur ham usi ki taraf laut kar jaane waale hain. Aye Allah! Mujhe mere sadme mein ajr de aur mujhe badle mein isse ziyaada behtar de.

<sup>237</sup> **Saheeh.** Sunan Tirmizi: H3430 (و اللفظ له); Sunan Ibne Majah: H3794; As-Saheeha: H1390 mein Albani ne Saheeh kaha.

Abu Ishaq-al-Sabee' ne simaa ki saraahat kardi hai. Dekhiye At Tauheed la Ibne Mandah: H160; Sunan Kubra lin Nasai: H10108; Musannaf Abdur Razzaq: V3 P239 H6070 (tehqqeq Aiman-al-Azhari). Lehaza baaz ka Abu Ishaq-al-Sabee' ke a'n-a'na ke sabab is riwayat ko za'ee'f qaraar dena ghalat hai. Mazeed tafseel ke liye dekhe'n: Anwaar un Naseeha: (ت / 3430)

<sup>238</sup> **Saheeh.** Saheeh Abu Dawood: H3116; Musnad Ahmad: H2626; Hidaayat ur Ruwaat: V2 P188 H1564 mein Albani ne saheeh kaha.

<sup>239</sup> **Saheeh** Muslim: H918 (و اللفظ له); Saheeh Abu Dawood: H3119

## Maiyyat Ki Aankhe'n Band Karte Waqt Ki Dua

اللَّهُمَّ اغْفِرْ لِفُلَانٍ<sup>240</sup> وَارْفَعْ دَرَجَتَهُ فِي السَّمَوَاتِ وَأَخْلِفْهُ فِي عَقِبِهِ فِي  
الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ.<sup>241</sup>

Aye Allah! Falaan ko maaf farma aur hidaayat-yaafat logo'n mein iska darja buland farma aur iske baad iske peeche reh jaane waalo'n mein iska jaanasheen bana aur hame'n au rise maaf farma! Aye Rabbul Aalameen! Aur iske liye iski qabr mein kushaadgi farma aur iske liye us mein raushni karde.

## Namaz-e-Janaza Ki Duaae'n

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَكَرِّمْ نُزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ  
بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ  
وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ  
الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ (وَمِنْ عَذَابِ النَّارِ).<sup>242</sup>

Aye Allah! Ise bakhsh de, is par rahem farma aur ise aafiyat de, isse dar-guzar farma, iski mehman-nawaazi acchi kar aur iski qabr faraakh kar de aur iske gunaah paani, barf ke oolo'n ke saath dho de. Aur ise gunaaho'n se saaf kar de jaise toone safed kapde ko mael-kuchael se saaf kar diya hai aur ise badle mein aisa ghar de jo iske ghar se ziyaada behtar ho aur ghar waale jo iske ghar waalo'n se ziyaada behtar ho'n aur biwi jo iski biwi se ziyaada behtar ho aur ise Jannat mein daakhil farma aur qabr ke azaab aur aag ke azaab se bacha.

<sup>240</sup> Falaan ki jagah us shakhs ka naam lenge jiski wafaat hui hai.

<sup>241</sup> Saheeh Muslim: H920 (وَالْفُظُّ لَهُ); Saheeh Abu Dawood: H3118

<sup>242</sup> Saheeh Muslim: H963 (وَالْفُظُّ لَهُ); Sunan Ibne Majah: H1500; Sunan Kubra lin Nasai: H1983; (وَمَا بَيْنَ الْمَعْكُوفَتَيْنِ عِنْدَهُمَا وَهُوَ أَيْضًا عِنْدَ مُسْلِمٍ لَكِنْ بِالشُّكِّ); Sunan Tirmizi: H1025

اَللّٰهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَايِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَانْثَاِنَا  
اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى  
الْاِيْمَانِ اَللّٰهُمَّ لَا تُحْرِمْنَا اَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ.<sup>243</sup>

Aye Allah! Hamare zinda aur faut-shuda ko hamare haazir aur ghaayab ko, hamare chote aur bade ko, hamare mard aur hamari aurato'n ko maaf farma de. Ya Ilahi! Ham mein se jise tu zinda rakhe, use islaam par zinda rakh aur ham mein se jise tu faut kare, use imaan par faut kar. Aye Allah! Hame'n is (maiyyat) ke ajr se mehroom na karna aur hame'n iske baad gumraah na karna.

اَللّٰهُمَّ اِنَّ فُلَانًا بَنَ فُلَانٍ فِيْ ذِمَّتِكَ وَجَبَلِ جَوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ  
وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ فَاغْفِرْ لَهُ وَالْحَمْدُ اِلَيْكَ اَنْتَ الْغَفُوْرُ  
الرَّحِيْمُ.<sup>244</sup>

<sup>243</sup> **Saheeh.** Saheeh Abu Dawood: H3201; Sunan Ibne Majah: H1498 (و اللفظ له); Sunan Tirmizi: H1024; Sunan Nasai: H1986; Sunan Kubra-lil-Bayhaqi: V4 P41; Ahkaam-ul-Janaaiz: P124 mein Albani ne Saheeh kaha.

Saheeh Abu Dawood ki sanad mein 'Yahya bin Abi Kaseer' ke a'n-a'na par eteraaz durust nahi hai. Kyouнке wo tadlees se bari hain, baaz ahle ilm ne irsaal ke maane mein unke liye tadlees ka lafz bola hai, wo haqeeqi mudallis hargiz nahi hain. Is silsile mein Allama Albani ؒ ki tehqeeq ke liye dekhiye. (Ar Rauz ad Daani: P165-166) Nez dekhiye: Az Zuafa-lil-Uqaili: V6 P395 Sanad Hasan (Tehqeeq Dr. Mazin); Tehzeeb-ul-Kamaal-lil-Mizi: V10 P78)

Sunan Ibne Majah sanad bhi Saheeh hai, kyouнке Muhammad bin Ishaq ne 'Amaali Muhammad bin Ibrahim-al-Jarjaani' mein simaa ki saraahat kardi hai. (Amaali Muhammad bin Ibrahim-al-Jarjaani: (أ 175/ ق) Iski sanad saheeh hai, lehaza Muhammad bin Ishaq ke a'n-a'na par eteraaz durust nahi hai.

<sup>244</sup> **Saheeh.** Sunan Ibne Majah: H1499 (و اللفظ له) Saheeh Abu Dawood: H3202; Al Ausat la Ibnul Munzir: V5 P441 (Waleed ne simaa-e-musalsal ki saraahat kardi hai); Ahkaam-al-Janaaiz: P125 mein Albani ne saheeh kaha.



Aye Allah! Beshak falaa'n bin falaa'n tere zimme aur teri panaah mein hai, pas tu use fitna-e-qabr aura ag ke azaab se bachaa aur tu wafaa aur haq waala hai, pas tu use maaf farma aur us par rahem farma, yaqeenan tu bohot ziyaada maaf karne waala nihaayat rahem karne waala hai.




اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ اِحْتَاجُ إِلَى رَحْمَتِكَ وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.<sup>245</sup>

Aye Allah! Tera banda (ye) teri kaneez ka beta, teri rahmat ka mohtaaj ho gaya hai, aur tu ise azaab dene se be-niyaaz hai, agar ye nek tha to iski nekiyo'n mein izaafa farma aur agar gunahgaar tha to iski buraaiyo'n se dar-guzar kar.




### Bacche Ki Namaz-e-Janaza Ki Duaae'n

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ.<sup>246</sup>

<sup>245</sup> **Hasan.** Al Mustadrak-lil-Haakim: V1 P359 (و اللفظ له); Al Ahadees wal Masaani la Ibne Abi Aasim: H444; Haakim ne saheeh qaraar diya, Zahbi aur Albani ne ittifaaq kiya. Dekhiye: Al Janaaiz-lil-Albani: P125

Yazeed bin Rukaana  sahabi hain, jaisa ke Imam Haakim ne saraahat ki hai. Lehaza irsaal ka eteraaz durust nahi hai. Taqriban inhi alfaaz ke saath ye hadees Abu Huraira  se bhi marwi hai. Dekhiye: Saheeh Ibne Hibban: H3073 (Tehqeeq-al-Arnaout). Lekin iske marfoo aur mauqoof hone mein ikhtilaaf hai, ba-zaahir yehi maaloom hota hai ek ye dono tarah saheeh hai. Abu Huraira  ne kabhi ise marfoo bayan kiya hai aur kabhi mauqoof bayan kiya hai.

<sup>246</sup> **Saheeh Mauqoof.** Muwatta Maalik: V1 P228 (و اللفظ له) Tehqeeq Abdul Baaqi; Musannaf Ibne Abi Shaiba: H11936 (Tehqeeq Ash Shashri); Tehqeeq-al-Mishkat: H1689 mein Albani ne saheeh kaha.

Is riwayat mein hai ke Saeed bin Musaiyyib  farmate hain ke maine Abu Huraira  ke peeche 1 aise bacche ki namaz-e-janaza padhi, jis ne abhi koi khataa na kit hi, to Abu Huraira  ne dua mein ye kalimaat padhe.

Ye dua bade logo'n ke janaze mein bhi 1 taweel dua ke saath padhna saabit hai, isi kitab ka safha: 148\* dekhiye.

Aye Allah! Ise qabr ke azaab se bacha.

✽ Agar darj-e-zail kalimaat padhe'n to bhi behtar hai:

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لَوِ الدِّيَةِ وَشَفِيعًا مُجَابًا اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا وَ  
أَعْظِمْ بِهِ أَجُورَهُمَا وَالْحَقُّهُ بَصَالِحِ الْمُؤْمِنِينَ وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ وَفِيهِ  
بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ وَابْدَلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ  
اللَّهُمَّ اغْفِرْ لِسَلَفِنَا وَآفِرَاطِنَا وَمَنْ سَبَقَنَا بِالْإِيمَانِ.<sup>247</sup>

Ilaahi! Ise mere-e-manzil<sup>248</sup> aur apne waalidain ke liye zakhira bana de aur (unke liye) aisa sifaarishi bana de jiski sifaarish qubool ho. Aye Allah! Iskiw ajah se un dono ki taraazue'n bhaari karde aur iski wajah se unke ajr ziyaada karde aur ise saaleh momino ke saath milaa de aur ise Ibrahim ؑ ki kafaalat mein karde aur ise apni rahmat ke saath dozakh ke azaab se bacha aur ise badle mein (aisa) ghar de jo iske ghar se behtar ho aur ghar waale jo iske ghar waalo'n se ziyaada behtar ho'n. Aye Allah! Un logo'n ko bakhsh de jo hamare pesh-roo<sup>249</sup>, hamare meer-e-saamaa'n hain aur (unhe'n) jo imaan ke saath ham se pehle guzar gae.

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَذُخْرًا.<sup>250</sup>

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\*T: Roman script ka page number hai 94 [RSB]

<sup>247</sup> Ye koi hadees nahi hai. Baaz ahle ilm ka mahez apna qaul hai, zaahir hai ke iski koi sharai haisiyat nahi hai.

<sup>248</sup> T: (مير منزل) Leader of caravan, meer-e-qaafila [RSB]

<sup>249</sup> T: (پیشرو) Pehle guzarne waala, aage-aage chalne waala [Rekhta]

<sup>250</sup> **Hasan Mauqoof.** As Sunan Kubra-lil-Bayhaqi: V4 P9 (Indian edition); Ahkaam-al-Janaaz: P161 mein Albani ne Hasan kaha.

Ye Abu Huraira ؓ se mauqoofan marwi hai. Muallif ne yaha'n:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَأَجْرًا

Aye Alah! Ise hamare liye meer-e-manzil, pesh-roo aur zakhira-e-aakhirat bana de.

✽ Taaziyat ke waqt ye kalimaat kahe'n:

251 **إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى.**

Yaqeenan Allah hi ka hai jo usne le liya aur usi ka hai jo usne diya aur uske paas har cheez waqt-e-muqarrara ke saath hai.

Ye kehne ke baad lawaahiqaan<sup>252</sup> ko sabr karne aur sawaab ki ummeed rakhne ki talqeen karni chaahiye.


✽ Ye dua bhi dena behtar hai:

253 **أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاءَكَ وَعَفَرَ لِبَيْتِكَ.**

Allah Ta'ala ter ajr badhaae aur tumhe'n acche tariqa se tasalli de aur tumhare faut-shuda ko maaf kare.

### Maiyyat Qabr Mein Utaarte Waqt Ki Dua

254 **بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ.**

Ke alfaaz ke saath Hasan Basri  ka amal naqal kiya hai. Iski sanad bhi saheeh hai. Dekhiye: Ad Dua lit Tabarani: H1203 (Tehqeeq Muhammad Saeed); Saheeh Bukhari Taaliqan: V2 P89) qabl hadees: 1335 (و اللفظ له); Musannaf Ibne Abi Shaiba: H31826 (Tehqeeq Ash Shashri); Taghleeq ut Taaleeq la Ibne Hajar: V2 P484

Baaz ne Taghleeq ut Taaleeq ki sanad mein Saeed aur unke ustaad Qataada ke a'n-na ke sababa ise zaeef kaha hai. Lekin Tabarani aur Ibne Abi Shaiba ki riwayat mein ye dono raawi nahi hain, yaane deegar kai siqa ruwaat ne Qataada ki mataaba-at kardi hai, lehaza is riwayat ko zaef batlaana bilkul ghalat hai.

<sup>251</sup> Saheeh Bukhari: H7377; Saheeh Muslim: H923 (و اللفظ لهما); Saheeh Abu Dawood: H3125; Sunan Nasai: H1868; Sunan Ibne Majah: H1588

Baaz ka ye kehna ke BoM ke alfaaz mein kuch ikhtilaaf hai, sarasar ghalat hai, haq ye hai ked ono ke alfaaz bilkul yaksaa'n hain.

<sup>252</sup> T: (لَوَاحِقِينَ) Ahl o ayaal, ghar ke log, dost-ahbaab [Rekhta]

<sup>253</sup> Ye koi hadees nahi hai, baaz ahle ilm ka mahez apna qaul hai. Zaahir hai ke iski koi sharai haisiyat nahi hai.

Allah ke naam ke saath aur Rasool Allah ﷺ ki sunnat ke mutaabiq (tumhe’n dafan karte hain).

### Maiyyat Dafan Karne Ke Baad Ki Dua

اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ تَبِّتْهُ. <sup>255</sup>

Aye Allah! Ise maaf farma, aye Allah! Ise saabit-qadam rakh.

### Ziyaarat-e-Quboor Ki Dua

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ (وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَا حَقُونُ) (وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ) أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ <sup>256</sup> الْعَافِيَةَ.

In gharo’n (qabro’n) ke momin aur musalman makeeno! Tum par salaam ho aur bila-shubha agar Allah ne chaaha to ham bhi tum se

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<sup>254</sup> **Saheeh.** Saheeh Abu Dawood: H3213 (وَالْفُظُّ لَهُ); Sunan Tirmizi: H1046; Sunan Ibne Majah: H1550; Saheeh Ibne Hibban: H3109; Sunan Kubra lin Nasai: H10861; Al Irwaa-ul-Ghaleel: V3 P197 H747 mein Albani ne saheeh kaha.

Ibne Majah, Ibne Hibban aur kai riwayaat mein ‘بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ’ ke alfaaz hain, jabke Tirmizi ki riwayat mein dono seghe’n ka ek saath zikr hai. Is riwayat ko marfoo aur mauqoof bayan karne mein ruwaat ka ikhtilaaf hai. Imam Nasai waghaira ne ise mauqoofan hi riwayat kiya hai. Aur aksar mohaddiseen ki raae yehi hai ke ye riwayat mauqoof hi hai. Jabke baaz mohaddiseen ne marfoo riwayat ko bhi durust maana hai, Allama Albani رحمه الله ki bhi yehi raae hai. (Al Irwaa: H747)

<sup>255</sup> Ye hadees ke alfaaz nahi hain, balke hadees ke mafhoom ke mutaabiq muallif ne ye alfaaz darj kiye hain. Hadees is tarah hai: Usman bin Affan رضي الله عنه kehte hain ke Nabi-e-Akram ﷺ jab maiyyat ke dafan se faarigh hote to waha’n kuch der rukte aur farmate: Apne bhai ki maghfirat ki dua mango aur uske liye saabit-qadam rehne ki dua karo, kyunke abhi usse sawaal kiya jaaega. (Saheeh Abu Dawood: H3221; Ahkaam-ul-Janaaiz: P156 mein Albani ne saheeh kaha.

<sup>256</sup> Saheeh Muslim: H975 (وَالسِّيَاقُ لَهُ); Saheeh Muslim: H974 (Darussalam Numbering: H2255) (وَالزِّيَادَةُ الثَّانِيَةُ فِيهِ) H2256 (وَالزِّيَادَةُ الْأُولَى فِيهِ) Sunan Nasai: H2040; Sunan Ibne Majah: H1547

zaroor milne waale hain. Aur ham mein se pehle jaane waalo'n par aur baad mein jaane waalo'n par Allah rahem farmae. Main Allah se apne aur tumhare liye aafiyat ka sawaal karta hoo'n.

### Aandhi Ki Duaae'n

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا.<sup>257</sup>

Aye Allah! Main tujh se is bhalaa ki sawaal karta hoo'n aur iske shar se teri panaah mein aata hoo'n.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا  
وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.<sup>258</sup>

<sup>257</sup> Ye alfaaz Abu Huraira رضي الله عنه ki 1 hadees ke mafhoom ko saamne rakhte hue muallif ne apni taraf se darj kiye hain. Hadees is tarah hai:

Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: 'Hawaa ko buran a kaho, kyonke wo Allah Ta'ala ki rahmat mein se hai, wo rahmat bhi laati hai aur azaab bhi laati hai. Albatta Allah Ta'ala se uski bhalai ka sawaal karo aur uske shar se Allah ki panaah maango'. (Sunan Ibne Majah: H3727; As-Saheeha: H2756 mein zikr karke Albani ne Saheeh kaha).

Is hadees mein choonke hukm hai ke hawaal chalne par Allah se uske khair ka sawaal aur uske shar se panaah talab karni chaahiye, is buniyaad par muallif ne apni taraf se mazkoora segha darj kar diya hai. Lekin muallif ka ye tarz-e-amal durust maaloom nahi hota. Kyonke is mauqa ka segha bhi khud Allah ke Nabi ﷺ se saabit hai. Jise yaha'n Ayesha رضي الله عنها ne bayan kar diya hai. Ye segha wohi hai jise muallif ne aage naqal farmaya hai, lehaza Nabi ﷺ ki ittiba karte hue is mauqa par sunnat se saaabit-shuda alfaaz hi ka ehtemaam karna chaahiye.

Waazeh rahe ke Abu Huraira رضي الله عنه ki isi hadees ke 1 tareeq mein mazkoora hukm ke saath 'اللَّهُمَّ نَسْأَلُكَ خَيْرَهَا، وَتَعُوذُ بِكَ مِنْ شَرِّهَا' ka segha bhi manqool hai. (Dekhiye: As Sunan Kubra lin Nasai: H10699) Lekin ye saabit nahi, iski sanad mein 1 raawi 'Talq bin As Samah' (طلق بن السمح) hai. Ise Imam Abu Haatim ne majhool kaha hai (Elal-ul-Hadees la Ibne Abi Haatim: V5 P95 (Tehqeeq: Saad-al-Hameed). Lehaza is mauqa par wohi mufassal segha padhna chaahiye jo Amma Ayesha رضي الله عنها ki agli hadees mein mazkoor hai.

Aye Allah! Main tujh se iski bhalaai ka sawaal karta hoo'n, aur us cheez ki bhalaai ka jo is mein hai aur us cheez ki bhalaai ka jiske saath ise bheja gaya hai aur main iske shar se teri panaah mein aata hoo'n aur us cheez ke shar se jo is mein hai aur us cheez ke shar se jiske saath ise bheja gaya hai.

### Baadat Garajne Ki Dua

259 ﴿سُبْحَانَكَ أَيُّهَا الْمَلَأُكَ مِنْ خِيفَتِهِ﴾

Paak hai wo zaat jiski taareef ke saath ye garaj tasbeeh padhti hai aur farishte uske dar se tasbeeh karte hain.

### Qahat-saali Se Bachaao Aur Baarish Ki Duaae'n

260 اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيثًا مَّرِيئًا مَّرِيْعًا نَّافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ.

Aye Allah! Tu hame'n aisi bearish se saeraab kar jo maadgaar, khushgawaar, sar-sabz karne waali (aur) mufeed ho, nuqsaaan-dah na ho, jald ho, na ke der se aane waali.

<sup>258</sup> Saheeh Muslim: H899 (و اللفظ له) Saheeh Abu Dawood: H5099; Sunan Tirmizi: H3449

<sup>259</sup> **Saheeh Mauqoof.** Muwatta Maalik Riwaaya Abi Musab Az Zohri: V2 P171 H2094; Al Muwatta Bi Riwaaya As Samaaniya: V4 P525 (Tehqeeq-al-Hilaali); Al Adab-al-Mufrad-lil-Bukhari: H723 (Tehqeeq Abdul Baaqi); Takhreej-al-Kalam ut Taiyyib: H156 mein Albani ne Saheeh kaha.

Ye Abdullah bin Zubair رضي الله عنه ki mauqoof riwayat hai. Is mein hai ke Abdullah bin Zubair رضي الله عنه jab baadal ki garaj sunte to baat-cheet band kar dete aur mazkoora kalimaat padhte aur phir farmate: 'Ye zameen waalo'n ke liye sakht waheed hai'. Yaad rahe ke in kalimaat mein 'سُبْحَانَكَ' ke baad poore alfaaz Quran ki Surah-ar-Raad 13: 13 ke hain.

Tambeeh: Muwatta Maalik Biriwaayat Yahya mein 'Abdullah bin Zubair رضي الله عنه' ka naam saaqt hai. Jabke Muwatta ke deegar nuskho'n mein isi tarah Imam Maalik ke tareeq se deegar kutub mein marwi is riwayat mein ye naam maujood hai.

<sup>260</sup> **Saheeh.** Saheeh Abu Dawood: H1169; Saheeh Abu Dawood: V4 P333 H1060 Albani ne Saheeh kaha.

اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا.<sup>261</sup>

Aye Allah! Hame'n baarish de. Aye Allah! Hame'n baarish de. Aye Allah! Hame'n baarish de.

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِكَ، وَاَنْشُرْ رَحْمَتَكَ، وَ اَحْيِ بَلَدَكَ الْيَتِي.<sup>262</sup>

Aye Allah! Apne bando'n aur chaupaayo'n ko paani pila, apni rahmat phaelade aur apne murda shahar ko zinda kar de.

### Baarish Dekh Kar Kya Kaha Jaae

اللَّهُمَّ صَيِّبًا نَافِعًا.<sup>263</sup>

Aye Allah! (is) Baarish ko faaedamand bana.

### Baarish Ke Baad Ki Dua

مُطَرِّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.<sup>264</sup>

Ham Allah ke fazl aur uski rahmat ke saath baarish se nawaazegi.

### Baarish Zaroorat Se Ziyaada Ho To Kya Kaha Jaae

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالْطَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.<sup>265</sup>

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<sup>261</sup> Saheeh Bukhari: H1014; Saheeh Muslim: H897 (و اللفظ لهما) Sunan Nasai: H1518

<sup>262</sup> **Hasan.** Saheeh Abu Dawood: H1176; Saheeh Abu Dawood: V4 P340 H1067 (Albani ne isnaad ko Hasan kaha)

Baaz ka Sufyan Soori ke a'n-a'na ke sabab ise zaeef kehna ghalat hai kyoune Sufyan Soori ke a'n-a'na ke maqbool hone par mohaddiseen ka ijmaa hai. Dekhiye: Anwaar-ul-Badar: P315-373; Mazeed ye ke bohut se ruwaat Sufyan ki mataaba-at bhi ki hai, tafseel ke liye dekhie'n: Anwaar un Naseeha: (د / 1176)

<sup>263</sup> Saheeh Bukhari: H1032 (و اللفظ له) Saheeh Abu Dawood: H5099; Sunan Nasai: H1523; Sunan Ibne Majah: H3889

<sup>264</sup> Saheeh Bukhari: H846; Saheeh Muslim: H71; Saheeh Abu Dawood: H3906

Aye Allah! Hamare ird-gird baarish barsa, ham par na barsa. Aye Allah! (Is baarish ko tu) Teelo'n par, pahaado'n ki chotiyo'n par, waadiyo'n ke darmiyaan aur darakhto'n ke ugne ki jagaho'n par (barsa).

### Chaand Dekhne Ki Dua

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ. <sup>266</sup>

Aye Allah! Tu ise aman, imaan, salaamati, islaam ke aath ham par tuloo farma, hamara aur tumharara Rab Allah hai.

### Roza-iftaar Karte Waqt Ki Duaae'n

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ. <sup>267</sup>

Pyaas chali gai, rage'n tar ho gae'n, aur agar Allah ne chaaha to ajr saabit ho gaya.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي.

<sup>265</sup> Saheeh Bukhari: H1014; Saheeh Muslim: H897 (وَالْفُظُّ لَهُمَا); Saheeh Abu Dawood: H1174; Sunan Nasai: H1504

<sup>266</sup> **Hasan li-ghaerihi.** Al Mustadrak-lil-Haakim: V4 P285 (Indian edition) (وَالْفُظُّ لَهُ); Sunan Tirmizi: H3451 (مِنْ الْحَدِيثِ طَلَحَهُ); Sunan Darmi: H1729 (مِنْ حَدِيثِ ابْنِ عَمْرٍ); AS-Saheeha: H1816 (Albani ne Hasan kaha). Tafseel ke liye dekhiye Anwaar un Naseeha: (3451 / ت)

Muallif ne Daarmi ke alfaaz naqal kiye the, lekin ham ne Haakim ke alfaaz darj kiye hain, jo ke tamaam riwayaat mein maujood hain. Choonke infiraadi taur par har riwayat ki sanad mein zof hai, is iye kisi riwayat ke munfarid alfaaz taa'eed se khaali shumaar honge aur Hasan li-ghaerihi ka darja unhi alfaaz ko mil sakta hai jo sab riwayaat mein mushtarik ho'n.

<sup>267</sup> **Hasan.** Saheeh Abu Dawood: H2357; Al Mustadrak-lil-Haakim: V1 P422 (Indian edition); Al Irwa: V4 P39 H920 mein Albani ne isnaad ko Hasan kaha.

Is dua ko iftaar ke baad padhna chaahiye, jaisa ke alfaaz ke maane dalaalat karte hain. Allama Shams-ul-Haq Azimabadi رَحِمَهُ اللهُ لِيَكْتُمُ هَاجَرُ: 'أَيُّ بَعْدِ الْإِفْطَارِ' yaane Nabi ﷺ ye dua iftaar ke baad padhte the. (Aun-ul-Maabood: V6 P345) aur iftaar shuru karte waqt 'بِسْمِ اللَّهِ' hi kehna chaahiye.



Aye Allah! Beshak main tujh se teri rahmat ke zariye se sawaal karta hoo'n jis (Rahman) ne har cheez ko gher rakha hai ke tu mujhe bakhsh de.<sup>268</sup>

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<sup>268</sup> **Zaeef Jiddan.** Sunan Ibne Majah: H1753; Al Mustadrak-lil-Haakim: V1 P422 (Indian edition); Al Irwa: V4 P41 H921 mein Albani ne zaeef kaha.

Is sanad mein 'Ishaq bin Abdullah-al-Madani' ke taayyun ke baare min ikhtilaaf hai. Is ki wajah Ishaq ke waalid 'Abdullah' ke naam ke zabt ka ikhtilaaf hai. Baaz ne ise 'Obaidullah' bit-tasgheer bataya hai. Jabke baaz ne 'Abdullah' bit-takbeer batlaaya hai. Ishaq ki ye riwayat 2 tareeq se marwi hai.

Dono turq ki tafseel mulaahaza ho:

Pehla Tareeq: Asad bin Musa: Asad bin Musa ki saabit riwayat mein baghair kisi ikhtilaaf ke 'Ishaq bin Abdullah' hai. (At Targheeb la Ibne Shaaheen: P52 H140 (Sand Hasan ilaa Asad)

Doosra Tareeq: Waleed bin Muslim:

Waleed bin Muslim se unke 2 shagirdo'n ne ye riwayat bayan ki hai, 1 'Al Hakam bin Musa' aur doosre 'Hishaam bin Ammar'.

❁ Hakam bin Musa ki riwayat: Hakam se 3 raawiyo'n (Muhammad bin Ali bin Zaid, Haamid bin Mohammad, Abu Yaala) ne ise bayaan kiya hai. Aur teeno ne bil-ittifaaq 'Ishaq bin Abdullah' hi bayan kiya hai. Muhammad bin Ali bin Zaid ki riwayat ke liye dekhiye (Al Mustadrak-lil-Haakim: V1 P422 (Indian edition) (Haakim ne nazdeek sanad Saheeh hai), Haakim bin Muhammad ki riwayat ke liye dekhiye: (Zail Taareekh Baghdad la Ibn ad Dabeethi: V1 P334 (Haamid ke nazdeek sanad Hasan hai). Abu Yaala ki riwayat Ibne as Sunni ne Amal-al-Yaum wal Lailah mein naqal ki hai aur uske baaz nuskho'n mein 'Ishaq bin Abdullah' hi hai. Jaisa ke mohaqqiqeen ne Saraahat ki hai, balke Shaikh Abdul Qadir Ataa ne apne nuskha mein aise hi zabt kiya hai. Dekhiye: Amal-al-Yaum wal Laila la Ibne as Sunni: P289 Haashiya (Al Braani edition) aur yehi durust hai, kyonke iske liye 2 ruwaat ki mataaba-at maujood hai.

Waleed ke 1 chautha shaagird, Hisham bin Khalid ki riwayat mein bhi 'Ishaq bin Abdullah' hi hai, lekin ye riwayat zaef hai. Dekhiye: Nawaadir-al-Usool-lil-Hakeem Tirmizi: V2 P185 (Tehqeeq Tafreeq). Mazkoora ruwaat ke bar-khilaaf Hakam bin Musa ke kisi bhi shaagird ki riwayat saabit nahi. Masalan Mo'jam Ibne Asaakir: V1 P307 mein Mohammad-al-Hadrami ki riwayat sanadan zaeef hai. Nez mohaqqiq ki shahaadat ke mutaabiqa makhtoota mein mutaallika naam par tazbeeb ki alaamat hai, jo ghalati ki taraf ishaara karti hai.

❁ Hishaam bin Ammaar ki riwayat. Hishaam se unke shaagird Obaid bin Abdul Waahid ki riwayat saabit hai. Us mein baghair kisi ikhtilaaf ke 'Ishaq bin Abdullah' hi hai. (Shobul Iman: H3904) (Tehqeeq Zaghloul) Obaid tak sanad saheeh hai). Yaad

rahe ke Shobul Iman ke doosre mohaqqiq Daktoor Abdul Aala ne jo tasgheer ke saath zabt kiya hai, ye qatai taur par ghalat hai. Kyouнке Imam Bayhaqi رحمه الله ne riwayat ke baad poori saraahat ke saath ye bhi kaha hai:

‘وشيخاى لم يثبتاه، فقالا: إسحاق بن عبد الله’

Yaane mere dono Shaikh (Yahya bin Ibrahim aur Imam Haakim) ne apni sanad mein ‘Obaidullah’ nahi bayan kiya hai, balke ‘Ishaq bin Abdullah’ hi bayan kiya hai. (Shobul Iman: V5 P408 [Tehqeeq Abdul Aala])

Hishaam se unke jis doosre shagird ki riwayat saabit hai, wo Imam Ibne Majah hain, aur Sunan Ibne Majah ke baaz nuskho’n mein bhi ‘Ishaq bin Abdullah-al-Madani’ hai. Dekhiye (Sunan Ibne Majah: ( 1 ق / 197 / ب); nez Sunan Ibne Majah: P242 (haashiya # 3) (Darut Taaseel edition); Zawaaed Ibne Majah-lil-Boosiri: P354 # 594 (Tehqeeq Mohammad Mukhtar Hussain); Tafseer Ibne Kaseer: V1 P375 (Tehqeeq Hussain Shamsuddin); Lisaan-ul-Mizaan la Ibne Hajar: V2 P63 (Tehqeeq Abi Gaddah).

Zaaahir hai ke Ibne Majah ki riwayat mein bhi saheeh naam ‘Ishaq bin Abdullah’ hi hai, kyouнке us par Obaid bin Abdul Waahid ki mataaba-at bhi maujood hai.

Hishaam ke un dono shagirdo’n ke bar-khilaaf ek-teesre shaagird ‘Muhammad bin Abu Zura’h ad Damishqi’ ne ‘Ishaq bin Obaidullah’ tasgheer ke saath bayan kiya hai. (Ad Dua lit Tabrani: #919 [Tehqeeq Muhammad Saeed]) arz hai ke unki tauseeq maujood nahi hai, taaham agar ye siqa bhi hote to Hisham ke 2 shaagirdo’n ki muttafiqa riwayat ke muqaable mein unke bayaan ki koi haisiyat na hoti.


Pata chala Hishaam bin Ammar ki riwayat bhi-al-Hakam bin Musa ki riwayat ke muwaafiq hai, yaane un dono ke ustaad Waleed bin Muslim ne ‘Ishaq bin Abdullah’ hi bayan kiya hai aur us bayaan par Asad bin Musa ki mataaba-at bhi maujood hai, jaisa ke shuru mein guzar chukka, yaane Asad bin Musa aur Waleed bin Muslim dono ne apne ustaad ka naam ‘Ishaq bin Abdullah’ hi bataya hai.

Is tafseel se ye baat tae ho jaati hai ke is sanad mein ‘Ishaq bin Abdullah’ hi hai. Ab dekhna ye hai ke isse kaun muraad hai to Imam Haakim, Imam Zahbi, aur Allama Albani رحمه الله ne ye ehtemaal zikr kiya hai ke isse muraad ‘Ishaq bin Abdullah bin Abi Farwah-al-Umawi-al-Madani’ ho sakta hai. (Al Mustadrak-lil-Haakim: V1 P422 [Indian edition]) (و معه تعليق الذهبي); Irwaa-ul-Ghaleel-lil-Albani: V4 P43)


Arz hai ke yehi baat mutaayyan hai, iske mutaaddid Dalaal hain. Masalan uski 1 zabardast daleel ye hai ke uske shaagird Waleed bin Muslim ne 1 riwayat mein uska poora naam ‘Ishaq bin Abdullah bin Abi Farwah’ bata diya hai. Dekhiye: Zail Taareekh Baghdad la Ibne Abi Ad Dabeethi (V1 P334) [Al Waleed tak sanad Hasan hai]; (ابن حبّيش هو الحسين بن عمر بن عمران بن حبيش، ذكر الخطيب في تلاميذ حامد بن محمد) [Dekhiye: Taareekh: V8 P169] Waleed bin Muslim ke asaaitiza mein bhi uska tazkira hai. Dekhiye: Tehzeeb-ul-Kamaal-lil-Mizi: v2 P446. Nez Ishaq ke ek-dosre shagird Asad bin Musa ne uska poora naam ‘Ishaq bin Abdulah-al-Umawi’, ‘Min Ahlil Madina’

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bataya hai, dekhiye: At Targheeb la Ibne Shaheen: P52 #140 (Asad tak sanad Hasan) aur is tabqa mein Umawi aur Madani yehi raawi hai. Dekhiye: [Tehzeeb-ul-Kamaal-lil-Mizi: V2 P446]

Jab ye waazeh ho gaya ke ye raawi 'Ishaq bin Abdullah bin Abi Farwah-al-Umawi-al-Madani' hai, to maaloom hona chaahiye ke Imam Ibne Maeen  ne ise kazzab kaha hai. (Al Jirah wa Taadeel la Ibne Abi Haatim: V2 P228 (Sanad Saheeh) (Tehqeeq-al-Ma'lami) aur kai mohaddiseen ne ise matrook kaha hai. Masalan dekhiye: Taqarrub ut Tehzeeb la Ibne Hajar: #368. Lehaza ye riwayat sakht zaeef hai.



Kuch Wazaahate'n:

Imam Bukhari, Imam Abu Haatim ar Raazi, Imam Abu Zura'h, aur Ibne Abi Haatim  ne is ishaq ko 'Ishaq bin Abdullah bin Abi Mulaikah' batlaya hai. (Al Jirah wa Taadeel la Ibne Abi Haatim: V2 P288 (Tehqeeq Al Ma'lami) Imam Ibne Hibban ne bhi 'Ishaq bin Abdullah-al-Madani' likha hai, jisse zaahir hota hai ke Ibne Hibaan ka bhi yehi moqif hai. (As Suqaat la Ibne Hibban: V6 P48) (Al Usmaniya edition) [Matbooqa nuskha mein tasgheer ke saath zikr karna ghalat hai]

Isse is baat ki taa'eed hoti hai ke Ishaq ke waalid ka naam 'Abdullah' takbeer ke saath hi hai. Albatta un aimma ne uska taayyun 'Abi Farwa' ke baja'ae 'Ibne Abi Mulaika' se kiya hai. Agar ye baat maan li jae to bhi ye riwayat zaeef hi rahegi, kyonke Abi Mulaika majhool hai. Ibne Hibban ne majaanheel ki tauseeq waale apne munfarid usool ke tahat ise suqaat mein zikr kar diya.

 Ibne Asaakir  ne is Ishaq ko 'Ishaq bin Obaidullah bin Abil Muhaajir' bataya hai aur unhe'n ki paerawi mein Ibne Hajar aur Allama Albani  ne bhi ise 'Ibne Abil Muhaajir' maana hai, lekin ye durust nahi hai, kyonke zer-e-bahes riwayat mein ishaq ko kai ruwaat ne Madani bataya hai, jabke 'Ibne Abi-al-Muhaajir' shaami raawi hai. Behrehaal ye raawi bhi majhool hi hai, lehaza use maanne ki soorat mein bhi riwayat zaeef hi rahegi. Yaad rahe ke isko Ibne Hibban ne bhi siqa nahi kaha hai kyonke ye shaami aur tasgheer ke saath hai aur Ibne Hibban ne jise siqa kaha hai wo madani aur takbeer ke saath hai.

Daktoor Bashaar ne baja-taur par likha: 'Ibne Abi-al-Muhaajir ke tarjuma mein Ibne Hajar ne ye kaha ke: "Ise Ibne Hibban ne siqaat mein zikr kiya hai", to ye durust nahi hai. Kyonke Ibne Hibban ne sirf "Ishaq bin Obaidullah-al-Madani" ke alfaaz ke saath zikr kiya hai aur us mein is baat ki hargiz daleel nahi ke isse muraad "Ibne Abi-al-Muhaajir" hai'. (Tehzeeb-ul-Kamaal-lil-Mizi: V2 P458) Waazeh rahe ke Daktoor Basshar ne isse zara pehle siqaat ke makhtoota se 'Ishaq bin Abdullah' baghair tasgheer ke naqal kiya hai.

 Imam Boosiri  se ajeeb wahem hua hai, unho'n ne Ishaq ko 'Ishaq bin Abdullah bin-al-Haaris bin Kinaana-al-Quraishi-al-Aamiri' samajh liya aur phir usse mutaalliq

## Khana Khaane Se Pehle Ki Dua

✽ Rasool Allah ﷺ ka farman hai jab tum mein se koi shakhs khaana khaane lage to use ” (Allah ke naam ke saath khaana shuru karta hoo’n) kehna chaahiye. Aur agar use shuru mein bhool jaae to use kehna chaahiye: ” (Allah ke naam ke saath uske shuru aur uske aakhir mein).<sup>269</sup>

✽ Rasool Allah ﷺ ka farman hai: Jise Allah Ta’ala ne khana khilaaya use ye kehna chaahiye:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ.

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tausiqaat zikr kar dee’n. (Zawaaed Ibne Majah-lil-Boosiri: P254 #594 (Tehqeeq Muhammad Mukhtar Hussain), Halaanke ye raawi is tabqa ka hai hi nahi au rise maan lene ki soorat mein sanad hi munqata ho jaaegi.

Aur isse bhi ziyaada ajeeb baat ye hai ke baaz ne ‘Ishaq’ ko na ‘Ibne Abi Farwa’ tasleem kiya na ‘Ibne Abi Mulaika’ maana, aur na hi ‘Ibne Abi-al-Muhaajir’ samajha. Balke ‘Ishaq bin Obaidullah-al-Madani’ naam ki ek (1) farzi shakhsiyat tasawwur karke Imam Boosiri ki zikr karda wo tausiqaat uske khaate mein daal de’n, jo ke ek-dosre raawi se mutaalliq thee’n. SubhanAllah!

Behrehaal hamari nazar mein raajeh wohi baat hai jis ka ehtemaal Imam Haakim, Imam Zahbi aur Allama Albani رحمہ اللہ ne zikr kiya hai aur Dalaael ki raushni mein ye baat yaqeen tak pohonch chuki hai, yaane is sanad mein ‘Abi Farwa’ hai jo kazzaab o matrook hai. Lehaza baaz kai se hasan kehna durust nahi hai. Allama Albani رحمہ اللہ ne ise hasan kehne waale baaz muaasireen\* ke baare mein likha: ‘حسنه الجهلة’ ‘Jaahilo’n ne ise Hasan kaha hai’ (Zaeef at Targheeb wat Tarheeb: V1 P292)

\* T: (مُعاصرين) Ham-asr, ham-zamaana log [Rekhta]

<sup>269</sup> **Saheeh.** Sunan Tirmizi: H1858 (و اللفظ له); Saheeh Abu Dawood: H3767; Sunan Ibne Majah: H3264 (من حديث عائشة); Saheeh Ibne Hibban: H5213 (من حديث ابن مسعود); Musnad Abi Yaala-al-Mosooli: H7153 (من حديث امرأة); Al Irwa: V7 P24 H1965 mein Albani ne saheeh kaha

Ibne Masood رحمہ اللہ ki hadees saheeh hai, uski sanad mein ‘Abdur Rahman’ par tadlees ka ilzaam dharna ghalat hai. Iski wazaahat ho chuki hai. Dekhiye isi kitab ka safha: 126\* Isi tarah Musnad Abu Ya’la ki hadees bhi saheeh hai.

\*T: Roman script ka page number hai 79 [RSB]

Aye Allah! Hamare liye is (khaane) mein barkat de aur hem'n isse ziyaada behtar khaana khila.

Jise Allah Ta'ala doodh pilaae use kehna chaahiye:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

Aye Allah! Hamare liye is mein barkat daal aur hame'n isse ziyaada de.<sup>270</sup>

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<sup>270</sup> **Zaeef.** Saheeh Abu Dawood: H3730; Sunan Tirmizi: H3455; Sunan Ibne Majah: H3322; As-Saheeha: H2320 mein Albani ne saheeh kaha.

Is riwayat ka daar o madaar 'Ali bin Zaid' par hai, uske baare mein:

❁ Imam Jozjaani رحمته الله (d 259h) ne kaha: 'واهى الحديث ضعيف' 'Ye sakht kamzor hadees waala aur zaeef hai'. (Ahwaal ur Rijaal-lil-Jozjaani: P194)

❁ Muhammad bin Taahir Ibnul Qisaraani رحمته الله (D 507h) ne kaha: 'على بن زيد هذا متروك' 'الحديث' 'Ali bin Zaid matrook-ul-hadees hai'. (Tazkira-ul-Huffaaz la Ibn-ul-Qisaraani: P148)

❁ Imam Ahmad aur Imam Ibne Maeen ne ise 'ليس بشيء' kaha hai aur ye sakht jirah hoti hai. (Al Kaamil la Ibne Adi: V6 P335) (sanad Hasan); Al Jirah wa Taadeel: V9 P204 (sanad Saheeh)

Imam Muslim رحمته الله ne sirf 1 sanad mein 'Saabit-al-Banaani' ke saath milaa kar iski riwayat li hai (Saheeh Muslim: H1789), yaane Saheeh Muslim mein mustaqil isse koi riwayat nahi hai, lehaza ise alal itlaaq Saheeh Muslim ka raawi batlaana mahel-e-nazar hai.

Sunan Ibne Majah waghaira mein iski doosri sanad (Ismail bin Ayaash a'n Abi Juraij a'n az-Zohri) hai, jis mein ye raawi nahi hai, lekin us mein kai illate'n hain. Bil-khusoos Ibne Juraij ka a'n-a'na hai aur unka muaamal aam mudalliseen jaisa nahi hai. Khud Allama Albani رحمته الله ne mutaaddid muqamaat par bataur-e-khaas unke a'n-a'na ko shaded zof shumaar kiya hai. (Tafseel ke liye dekhiye: Yazeed bin Muawiya Par Ilzamaat Ka Jaeza: P507-508)

Zaahi rhai ke in dono sanado'n ki position aisi nahi hai ke unhe'n baa-ham milaa kar Hasan-li-ghaerih banaya jaa sake, lekin Allama Albani رحمته الله ko Ibne Juraij waali sanad ka 1 aur tareeq mila, jis mein 'Ibne Ziyaad' naami raawi ne Ibne Juraij ki mataaba-at karte hue Zohri se yehi riwayat bayan kar rakhi hai. (Dekhiye: As-Saheeha: V5 P411)

Allama Albani رحمته الله farmate hain ke ye 'Ibne Ziyaad' ya to Muhammad-al-Haani hai, ya Abdur Rahman Afiriqi hai aur behre-soorat ye sanad qaabil-e-istish-haad\* ban jaati

## Khana Khaane Se Faarigh Hone Ki Duaae'n

271. اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ.

Har qism ki taareef Allah ke liye hai jisne ye khaana mujhe khilaaya aur mujhe ye (khaana) ataa kiya baghair meri kisi taaqat ke aur baghair meri kisi quwwat ke.

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرُ مَكْفِيٍّ وَلَا مُوَدِّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا. 272

Har qism ki taareef Allah hi ke liye hai, bohot paakiza aur us mein barkat daali gai hai na (ye khaana) kifaayat kiya gaya, (yaane jo kuch

hai. Phir Allama رحمته الله ne is sanad ko 'Ali bin Zaid' ki sanad ke saath milaa kar is riwayat ki tehseen kardi hai.

\*T: (استشهاد) Shaahadat, suboot, sanad, daleel pesh karna [Rekhta]

Arz hai ke yaha'n Allama رحمته الله ne 'Ibne Ziyaad' ke taayyun mein tasaameh\* hua hai.

Agar Aa'n رحمته الله \*\* se iska saheeh taayyun ho jaata, to aap hargiz iski sanad se istish-haad na karte, dar-asal is sanad mein 'Ibne Ziyaad' ye 'Abdullah bin Ziyaad bin Sam-aan' hai, jiska tazkira Ismail bin Ayaash ke asaatisa mein bhi milta hai aur Zohri ke shagirdo'n mein bhi. Jabke Allama Albani رحمته الله ke zikr-karda dono ruwaat mein se koi bhi Imam Zohri ka shaagird nahi hai. Mazeed ye ke isi riwayat ke 1 tareeq mein 'Ibne Sam-aan' (ابن سمعان) ki saraahat aagai hai. (Dekhiye: Al Musnad-al-Mustakhraj la Abi Naeem: #791 matboo'a nuskha mein Ibne Samhaan (ابن سمهان) chap gaya hai.

\*T: (تسامح) Bhool-chook, saho [Rekhta]

\*\*T: (آں) Aap [RSB]

Lehaza ye tae ho jaata hai ke is sanad mein 'Ibne Ziyaad' se muraad 'Abdullah bin Ziyaad bin Sam-aan' hi hai. Aur ye sakht za'ef o matrook raawi hai, balke mutaaddid aimma ne ise kazzaab kaha hai. (Aam kutub-e-rijaal). Lehaza iski sanad jo sabse behtar zaahir ho rahi thi, haqeeqat mein ye sabse badtar hai aur isse istish-haad ki koi gunjaish hi nahi hai.

271 **Hasan.** Sunan Tirmizi: H3458; Sunan Ibne Majah: H3285 (Wal lafza lahuma); Saheeh Abu Dawood: H4023; Al Irwa: V7 P48 H1989 mein Albani ne Hasan kaha.

272 Saheeh Bukhari: H5458; Saheeh Abu Dawood: H3849 (واللفظ له); Sunan Ibne Majah: H3284; Sunan Tirmizi: H3456

khaaya wo ma-baad ke liye kaafi nahi, balke teri nemate'n baraabar ho rahi hai aur wo kabhi khatam hone waali nahi ke mazed ki zaroorat na rahe) Aur na ise widaa kiya gaya (ye widaa 'rukhsat karne, chodne', se hai, yaane ye hamar aakhri khaana nahi hai, balke jab tak zindagi hai khaate rahenge) aur na isse be-niyaaz hua jaa sakta hai, aye hamare Rabb.

### Mehman Ki Mezbaan Ke Liye Dua

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ.<sup>273</sup>

Aye Allah! Unke liye un cheezo'n mein barkat ataa farma jo toone unko dee'n, aur unhe'n maaf farma aur un par rahem farma.

### Khilane Ya Pilaane Waale Ke Liye Dua

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.<sup>274</sup>

Aye Allah! Use khila jis ne mujhe khilaya aur use pila jis ne mujhe pilaaya.

### Iftaari Karaane Waale Ke Liye Dua

أَفْطَرُ عِنْدَكُمْ الصَّائِمُونَ وَآكَلَ طَعَامَكُمْ الْإِبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.<sup>275</sup>

Rozedaar tumhare yahaa'n iftaar karte hain aur nek log tumhara khana khaate rahe'n aur Allah ke farishte tumhare liye duaee'n karte rahe'n.

<sup>273</sup> Saheeh Muslim: H2042; Saheeh Abu Dawood: H3729; Sunan Tirmizi: H3576

<sup>274</sup> Saheeh Muslim: H2055; Musnad Ahmad: V6 P2 (واللفظ له)

<sup>275</sup> **Saheeh.** Saheeh Abu Dawood: H3854; Sunan Ibne Majah: H1747; Aadaab uz Zufaaf: P170 mein Albani ne saheeh kaha.

Is dua ki rozedaar ke saath, ya iftaari karaane waale ke saath koi khusoosiyat saabit nahi hai, balke ye har us shakhs ke liye aam hai jise koi khaana khilaae aur jis riwayat mein ye alfaaz hain ke Nabi ﷺ ne kisi ke ghar iftaar karne ke baad ye kalimaat kahe to wo riwayat in alfaaz ke saath zaef hai. (Tafseel ke liye dekhiye: Aadaab uz Zufaaf-lil-Albani: P170)

## Nafli Roze Mein Daawat Qubool Na Karne Waale Ki Dua

❁ Rasool Allah ﷺ ka farman hai: ‘Jab tum mein se kisi ko (khaane ki) daawat di jaae to use qubool karni chaahiye, agar wo roze se ho to use dua karni chaahiye aur agar wo roze se na ho to use khaana chaahiye (فَلْيُصَلِّ) ke maane hai (Use dua karni chaahiye)’.<sup>276</sup>

## Rozadaar Ko Koi Shakhs Gaali De To Wo Kya Kahe

إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.<sup>277</sup>

Bila-shubha main roze se hoo’n, bila-shubha main roze se hoo’n.

## Naya Phal Dekhte Waqt Ki Dua

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا.<sup>278</sup>

Aye Allah! Hamarel iye hamare phal mein barkat farma aur hamare liye hamare shaher mein barkat farma, hamare liye hamare saa’ (maapne ke paemaane) mein barkat farma, aur hamare liye hamare mudd mein barkat farma.

## Cheenk Ki Duaae’n

❁ Rasool Allah ﷺ ka farman hai: ‘Jab tum mein se kisi shakhs ko cheek aae to use kehna chaahiye (اَلْحَمْدُ لِلَّهِ) (Har qism ki taareef Allah hi ke liye hai). Aur uske dost ya bhai ko kehna chaahiye (يَرْحَمُكَ اللَّهُ) (Allah tujh par rahem farmaae). Aur jab uska bhai ye keh de to cheenkne

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<sup>276</sup> Saheeh Muslim: H1431; Saheeh Abu Dawood: H2460; Sunan Tirmizi: H780

<sup>277</sup> Saheeh Bukhari: H1894; Saheeh Muslim: H1151 (وَالْفُظُّ لَهُ); Saheeh Abu Dawood: H2363

<sup>278</sup> Saheeh Muslim: H1373 (وَالْفُظُّ لَهُ); Sunan Tirmizi: H3454; Sunan Ibne Majah: H3329



waala ye kahe: (يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ) (Allah tumhe'n hidaayat de aur tumhari haalat durust kare'.<sup>279</sup>

❖ Agar koi ghair-muslim cheen aane par 'إِيَّاكَ' kahe to use kaha jaae:

<sup>280</sup> يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ.

Allah tumhe'n hidaayat de aur tumhari haalat durust kare.

### Dulha Dulhan Ko Mubarakbaad Dene Ki Dua

<sup>281</sup> بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Allah tere liye barkat kare aur tujh par barkat kare aur tum dono ko khair (bhalaai) mein jamaa kare.

### Shadi Karne Waale Ka Apni Biwi Ko Dua Aur Nai Sawaari Khareedte Waqt Ki Dua

❖ Rasool Allah ﷺ ne farmaya: 'Jab tum mein se koi shakhs shaadi kare ya khaadima (laundi) khareede to use ye dua karni chaahiye':

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.<sup>282</sup>

<sup>279</sup> Saheeh Bukhari: H6224 (و اللفظ له); Saheeh Abu Dawood: H5033; Sunan Tirmizi: H2747

<sup>280</sup> **Saheeh.** Saheeh Abu Dawood: H5038; Sunan Tirmizi: H2739; Al Adaab-al-Mufrad-lil-Bukhari: H940; Al Irwa: V5 P119 H1277 mein Albani ne saheeh kaha.

<sup>281</sup> **Saheeh.** Saheeh Abu Dawood: H2130 (و اللفظ لهما); Sunan Tirmizi: H1091; Sunan Ibne Majah: H1905; Adaab uz Zufaaf: P175 mein Albani ne saheeh kaha.

<sup>282</sup> **Saheeh.** Saheeh Abu Dawood: H2160 (و اللفظ له); Sunan Ibne Majah: H2252; Khalq Afaal-ul-Ibaad-lil-Bukhari: H208 (Tehqeeq: Al Fuhaid); Adaab uz Zufaaf: P175 mein Albani ne saheeh kaha.

Aye Allah main sawaal karta hoo'n tujh se iski bhalaai ka aur us cheez ki bhalaai ka jis par toone isko paeda kiya aur main teri panaah mein aata hoo'n iske shar se aur us cheez ke shar se jis par toone ise paeda kiya.

Aur jab koi oont kharide to uske kohaani ki choti pakad kar yehi dua padhe.

### Biwi Ke Paas Aane Se Pehle Ki Dua

<sup>283</sup> بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Allah ke naam ke saath, aye Allah! Hame'n shaitan (mardood) se bacha aur (us aulaad ko bhi) shaitan se bachaa jo tu hame'n ataa farmaae.

### Ghussa Aajaane Ke Waqt Ki Dua

<sup>284</sup> أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Main Allah ki panaah mein aata hoo'n shaitan mardood se.

### Musibat-zada Ko Dekhne Ke Waqt Ki Dua

<sup>285</sup> الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

<sup>283</sup> Saheeh Bukhari: H141; Saheeh Muslim: H1434; Saheeh Abu Dawood: H2161; Sunan Tirmizi: H1092 (wal lafza lhum); Sunan Ibne Majah: H1919

<sup>284</sup> Saheeh Bukhari: H6115; Saheeh Muslim: H2610; Saheeh Abu Dawood: H4781; Sunan Tirmizi: H3452

Hadees ki in chaaro'n kitaabo'n mein nez aur bhi mutaaddid kutub-e-ahadees mein mukammal segha-e-tawwuz (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) ke alfaaz maujood hain. Isi tarah Quran mein bhi (فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) (Surah an Nahl: 98) ke alfaaz maujood hain, lehaza baaz mashaaekh ka ye farmana qatan durust nahi ke ye segha-e-Quran-o-Hadees kin as ke bajaae logo'n kea mal se saabit hai.

<sup>285</sup> **Hasan.** Sunan Tirmizi: H3432 (من حديث أبي حريرة); Al Mojam-ul-Ausat lit Tabarani: H5324 (من حديث ابن عمر) (و اللفظ لهما); Musnad-al-Bazzaar: H5838; As-Saheeha: #602 aur #2737 mein Albani ne Hasan kaha.

Har qism ki taareef us Allah ke liye hai jisne mujhe us cheez se aafiyat di jis mein tujhe muhtala kiya aur mujhe apne makhlooq mein bohut so'n par fazeelat ataa farmaai hai.

### Dauraan-e-Majlis Ki Dua

Hazrat Abdullah bin Umar رضي الله عنه ka bayan hai ke 1 hi majlis mein uthne se pehle Rasool Allah ﷺ 100 dafa ye kehte:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.<sup>286</sup>

Aye mere Rabb mujhe maaf farma aur meri tauba qubool farma, beshak tu bohut tauba qubool karne waala, intihai maaf karne waala hai.

### Kaffaara-e-Majlis Ki Dua

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.<sup>287</sup>

Aye Allah! Paak hai tu apni taarifo'n samet. Main gawaahi deta hoo'n ke tere siwa koi maabood nahi, main tujh se maafi maanga hoo'n aur teri taraf rujoo karta hoo'n.

<sup>286</sup> **Saheeh.** Sunan Tirmizi: H3434 (و اللفظ له); Saheeh Abu Dawood: H1516; Sunan Ibne Majah: H3814; Musnad Ahmad: V2 P21; Saheeh Ibne Hibban: H1516; Sunan Ibne Majah: H3814; Musnad Ahmad: V2 P21; Saheeh Ibne Hibban: H927; As-Saheeha: H556 mein Albani ne Saheeh kaha.

<sup>287</sup> **Saheeh.** Saheeh Abu Dawood: H4859 (من حديث أبي برزة); Sunan Tirmizi: H3433 (من حديث عائشة); Sunan Nasai: H1344 (و اللفظ لهما) (من حديث أبي هريرة); Al Mustadrak-lil-Haakim: V1 P537 (Indian edition) (من حديث جابر); Saheeh ut Targheeb wat Tarheeb: V2 P216 mein Albani ne Saheeh kaha; As-Saheeha: H81 aur H3164 mein Albani ne Saheeh kaha.

Amma Ayesha رضي الله عنها ki ye hadees bhi saabit hai ke Aap ﷺ jab bhi kisi majlis mein baith-te, ya Quran ki tilawat karte ya namaz adaa karte to aakhir mein mazkoora kalimaat padhte. (Sunan Kubra lin Nasai: H10067); Amal-al-Yaum wal Laila lin Nasai: H308; As-Saheeha: V7 P495 mein Albani ne Saheeh kaha.

## Maghfirat Ki Dua Dene Waale Ko Kya Kaha Jaaye?

❁ Jo shakhs kahe:

غَفَرَ اللَّهُ لَكَ.

Allah tujhe maaf farmaae.

Use kahe:

وَلَكَ.

Aur tujhe bhi maaf kare.<sup>288</sup>

## Husn-e-Sulook Karne Waale Ke Liye Dua

جَزَاكَ اللَّهُ خَيْرًا.<sup>289</sup>

Allah tumhe'n (usse) ziyaada behtar badla de.

## Dajjal Se Mehfooz Rehne Ke Wazaaef

❁ Rasool Allah ﷺ ne farmaya: 'Jo shakhs Surah al Kahf ki shuru ki 10 aayate'n hifz karega, wo dajjal se mehfooz ho jaaega'.<sup>290</sup>

❁ Isi tarah har namaz ke aakhri tasshahud mein dajjal ke fitne se panaah maangna bhi isse tahaffuz ka baais hai.<sup>291</sup>

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<sup>288</sup> **Saheeh.** Sunan Kubra lin Nasai: H10183; Amal-al-Yaum wal Laila lin Nasai: H421; As Shamaael-al-Muhammadiya lit Tirmizi: H22 (Ahya ut Turaas edition); Mukhtasar ash Shamaael: H20 Albani ne Saheeh kaha.

<sup>289</sup> **Saheeh.** Sunan Tirmizi: H2035; Saheeh Ibne Hibban: H3413 (Tehqeeq Alarnaout); Saheeh ut Targheeb wat Tarheeb: V1 P571 Albani ne Saheeh kaha.

Sulaiman bin Taimi ka a'n-a'ana maqbool hai. Haafiz Ibne Hajar رحمه الله ne unhe'n doosre tabqa mein rakha hai. (Nez dekhiye: Anwaar un Naseeha: [ت / 2035])

<sup>290</sup> Saheeh Muslim: H809; Saheeh Abu Dawood: H4323

<sup>291</sup> Dekhiye isi kitab ka safha: 67\*

\*T: Roman script ka page number hai 41 [RSB]

## Mohabbat Ka Izhaar Karne Waale Ke Liye Dua

❁ Jo shakhs kahe:

إِنِّي أُحِبُّكَ فِي اللَّهِ.

Mujhe tum se Allah ke liye mohabbat hai.

Jawaab mein doosra shakhs kahe:

أَحَبَّكَ الَّذِي أَحَبَّبْتَنِي لَهُ.

Wo hasti (Allah Ta'ala) bhi tujh se mohabbat kare jiski khaatir toone mujh se mohabbat ki.<sup>292</sup>

## Maal o Daulat Kharch Karne Waale Ke Liye Dua

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.<sup>293</sup>

Allah tere ahl o ayaal aur tere maal mein barkat de.

## Qarz Ki Adaaigi Ke Waqt Dua

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلْفِ الْحَدُّ وَالْأَدَاءُ.<sup>294</sup>

Allah tujhe tere ahl o ayaal aur maal mein barkat ataa farmaae, qarz ke sila to sirf aur sirf shukriya aur adaahi hai.

## Shirk Se Mehfooz Rehne Ki Dua

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.<sup>295</sup>

<sup>292</sup> **Hasan.** Saheeh Abu Dawood: H5125; Hidaayat Ruwaat: V4 P441 H4944 (Albani ne iski taaleeq mein Hasan kaha); As-Saheeha: H417, H418, H3253

<sup>293</sup> Saheeh Bukhari: H2049; Sunan Tirmizi: H1933; Sunan Nasai: H3388

<sup>294</sup> **Saheeh.** Sunan Nasai: H4683 (وَالْأَدَاءُ لَهُ); Sunan Ibne Majah: H2424; Al Irwa: V5 P224 H1388 (Albani ne Hasan kaha)

<sup>295</sup> **Hasan li-gherihi.** Al Adaab-al-Mufrad-lil-Bukhari: H716 (من حديث أبي بكر) (Tehqeeq Abdul Baaqi); Musannaf Ibne Abi Shaiba: H31525 (من حديث أبي موسى) (Tehqeeq Ash

Aye Allah! Main teri panaah mein aata hoo'n ke main (kisi ko) tera shareek thehraau'n jabke main jaanta bhi hoo'n, aur main tujh se un ghalatiyo'n ki bakhshish maangta hoo'n jinhe'n main nahi jaanta.

### Barkat Ki Dua Dene Waale Ko Kya Kaha Jaae

بَارَكَ اللَّهُ فِيكَ.

Allah tujh mein barkat kare.

Kehne waale ko kaha jaae:

وَفِيكَ بَارَكَ اللَّهُ.<sup>296</sup>

Aur Allah Ta'ala tujh mein bhi barkat de.

### Badd-shugooni Se Izhaar-e-Baraa-at Ki Dua

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ.<sup>297</sup>

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Shashri); Saheeh ut Targheeb wat Tarheeb: V1 P121 mein Albani ne Hasan kaha; Az-Zaeefa: H3755 (ke neeche)

<sup>296</sup> **Hasan.** Amal-al-Yaum wal Laila lin Nasai: H303; Amal-al-Yaum wal Laila la Ibne as Sunni: H278 (Tehqeeq-al-Barni) 'Albani ne kaha: Isnaad Jaayid'. (Dekhiye Takhreej-al-Kalam ut Taiyyib-lil-Albani: H239)

Obaid bin Abi-al-Jaad ko Ibne Hajar ر.ه. ne 'Sudooq' kaha hai. (Taqreeb ut Tehzeeb la Ibne Hajar: H4366)

Imam Ibne Hibban ر.ه. (d 354h) ne bhi inhe'n siqa kaha hai. Nez farmaya: 'Obaid bin Abi-al-Jaad Sahaaba ki 1 jamat se riwayat karte hain'. [As Siqaat la Ibne Hibban: V5 P138 [Al Usmaaniya edition] Lehaza baaz ka bilaa kisi daleel Amma Ayesha ر.ه. se Obaid bin Abi-al-Jaad ke simaa ka inkaar na-qaabil-e-iltifaat hai.

<sup>297</sup> Saheeh. Amal-al-Yaum wal Laila la Ibne as Sunni: H292 (و اللفظ له) (Tehqeeq Al Barni); Al Mojam-ul-Kabeer lit Tabarani: V13 P22 H38 (Dar as Sameei edition); As-Saheeha: below H1065 mein Albani ne saheeh kaha.

Baaz ne is sanad par ye eteraaz kiya hai ke Ibne Lahya mudallis the aur jis riwayat mein unho'n ne simaa ki saraahat ki hai. Ise unke shaagird ne ikhtilaat ke baad riwayat kiya hai. Arz hai ke 'Al Mojam-ul-Kabeer lit Tabarani' mein Ibne Lahya ne simaa ki sraahat bhi ki hai aur is sanad mein unse riwyat karne waale 'Abdullah bin

Aye Allah! Nahi hai koi badd-shugooni magar teri hi badd-shugooni (tere hi hukm se) aur nahi hai koi bhalaai magar teri hi bhalaai (teri hi mashiyyat se) aur tere siwa koi maabood nahi.

### Sawaari Par Baethne Ki Dua

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾<sup>298</sup> الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.<sup>299</sup>

Allah ke naam se har qism ki taareef Allah hi ke liye hai. Paak hai wo zaat jisne use (sawaari ko) hamare taabe kar diya warna ham use qaabu mein kar lene waale nahi the. Aur beshak ham apne Rabb hi ki taraf waapas jaane waale hain, sab taareef Allah hi ke liye hai. Sab taareef Allah hi ke liye hai, sab taareef Allah hi ke liye hai, Allah sab se bada hai, Allah sab se bada hai, Allah sab se bada hai. Aye Allah! Tu paak hai yaqeenan maine apni jaan par zulm kiya hai, pas tu mujhe maaf farmade, beshak tere siwa koi gunaaho'n ko maaf nahi kar sakta.

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Yazeed Abu Abdur Rahman-al-Muqri' hain aur unho'n ne Ibne Lahya se unke ikhtilaat se pehle suna hai. (Tehzeeb ut Tehzeeb la Ibne Hajar: V5 P378 (Indian edition)

Lehaza ye dono eterazaat be-maane hain.

<sup>298</sup> Qooseen ki dono aayaat Surah-az-Zukhruf 43: 13-14 ki hain.

<sup>299</sup> **Saheeh.** Saheeh Abu Dawood: H2602 (و اللفظ له); Sunan Tirmizi: H3446; Al Muntakhab Min Musnad Abd bin Hameed: H88; Al Mustadrak-lil-Haakim: V2 P98 (Indian Edition); Saheeh Abu Dawood: V7 P54 H2342 Albani ne Saheeh kaha.

Muallif ki kitab mein 'سُبْحَانَكَ' ke baad 'اللَّهُمَّ' hai, lekin talaash-e-bisyaar\* ke baad bhi, is hadees ke kisi tareeq mein uska suraagh nahi mil saka. Lehaza ham ne ise hazaf kar diya hai aur Sunan Abu Dawood ke alfaaz darj kiye hain.

\*T: (تلاش بيشيار) Bohot ziyaada talaash [RSB]

## Aaghaaz-e-Safar Ki Dua

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوٰى وَمِنْ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاظِرْ عَنَّا بُعْدَهُ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْاَهْلِ.<sup>300</sup>

Allah sab se bada hai, Allah sabse bada hai, Allah sabse bada hai. Paak hai wo zaat jisne use (sawaari ko) hamare taabe' kar diya warna ham use qaabu mein kar lene waale nahi the. Aur yaqeenan ham apne Rabb hi ki taraf waapas jaane waale hain. Aye Allah! Ham tujhse apne us safar mein neki taqwa au raise amal ka sawaal karte hain jise tu pasand farmaae. Aye Allah! Ham par hamara ye safar aasaan karde aur uski lambi masaafat ham se lappet de. Aye Allah! Is ssafar mein toohi (hamara) saathi hai aur (toohi hamara) jaanasheen hai ghar waalo'n mein. Aye Allah! Main safar ki mashaqqat (uske) takleef-dah manzar aur maal aur ghar waalo'n mein buri tabdeeli se teri panaah mein aata hoo'n.

✽ Nabi-e-Akram ﷺ safar se waapsi par bhi yehi alfaaz kehte aur un mein ye izaafa karte:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.<sup>301</sup>

(Ham) Waapas lautne waale hain tauba karne waale hain, ibaadat karne waale aur apne Rabb hi ki taareef karne waale hain.

<sup>300</sup> Saheeh Muslim: H1342 (و اللفظ له); Saheeh Abu Dawood: H2599; Sunan Tirmizi: H3447

<sup>301</sup> Saheeh Muslim: H1342 (و اللفظ له); Saheeh Abu Dawood: H2599; Sunan Tirmizi: H3447



## Kisi Shaheer Ya Basti Mein Daakhil Hone Ki Dua

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَمْنَ وَرَبَّ اَلْاَرْضَيْنِ السَّبْعِ وَمَا اَقْلَمْنَ وَرَبَّ  
الشَّيَاطِيْنِ وَمَا اَضْلَمْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ فَاِنَّا نَسْئَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرِ  
اَهْلِهَا وَخَيْرِ اَهْلِهَا وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا وَشَرِّ مَا فِيْهَا. <sup>302</sup>

Aye Allah! Saato'n aasmaano aur un cheezo'n ke Rabb jin par ye saaya kiye hue hain! Aur saato'n zameeno aur un cheezo'n ke Rabb jinhe'n ye uthaae hue hain! Aur shaitaano aur un ke Rabb jinhe'n unho'n ne gumraah kiya hai! Aur hawaa'o'n aur un cheezo'n ke Rabb jo unho'n ne udaai hain. Ham tujhse is basti, iske baashindo'n aur is (basti) mein maujood cheezo'n ki bhalaai ka sawaal karte hain aur ham teri panaah mein aate hain, uske shar se aur uske baasiyo'n ke shar se aur (un cheezo'n ke) shar se jawaan mein hain.

## Baazaar Mein Daakhil Hone Ki Dua

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لَا  
يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ. <sup>303</sup>

Allah ke siwa koi maabood nahi, wo akela hai uska koi shareek nahi. Usi ki baadshaahat aur sab taareef usi ke liye hai, wohi zindagi deta hai

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<sup>302</sup> **Saheeh.** Sunan Nasai-al-Kubra: H8775 (و اللفظ له) (Tehqeeq Alarnaout); Sharah Mushkil-ul-Aasaar lit Tahaawi: H2529; Al Mustadrak-lil-Haakim: V1 P446 (Indian edition); As-Saheeha: H2759 mein Albani ne saheeh kaha.

Muallif ki kitab mein maujood baaz seghe hame'n is riwayat ke kisi bhi tareeq mein nahi mile, lehaza ham ne Imam Nasai ke alfaaz darj kar diye hain, jo is silsile ki sabse saheeh-tareen riwayat hai.

<sup>303</sup> **Saheeh.** Sunan Tirmizi: H3428 (و اللفظ له); Sunan Ibne Majah: H2235; Ad Dua lit Tabarani: H793; Al Mustadrak-lil-Haakim: V1 P539 (Indian edition); Takhreej-al-Kalam ut Taiyyib: H230 (Albani ne Hasan kaha); As-Saheeha: H3139 Is riwayat ki Tabarani waghaira ki sanad Hasan Li-zaatihi hai. Uski sanad mein 'Abu Khalid-al-Ahmar' ye 'Sulaiman bin Haiyyaan' hai jo sadooq raawi hai.

aur wohi maarta hai aur wo zinda hai, marta nahi usi ke haath mein sab bahlaai hai aur wo har cheez par (kaamil) qudrat rakhta hai.

### Sawaari Phisalne Ke Waqt Ki Dua

بِسْمِ اللَّهِ<sup>304</sup>

Allah ke naam ke saath.

### Musaafir Ki Muqem Ke Liye Dua

أَسْتَودِعُكَ اللَّهُ الَّذِي لَا تَضِيعُ وَدَّاعُهُ<sup>305</sup>

Main tumhe'n Allah ke supurd karta hoo'n, jiske supurd ki hui cheeze'n zaaya nahi hotee'n.

### Muqem Ki Musaafir Ke Liye Dua

أَسْتَودِعُكَ اللَّهُ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ<sup>306</sup>

Main tumhare deen, tumhari amaanat aur tumhare aakhri amal Allah ke supurd karta hoo'n.

زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ<sup>307</sup>

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<sup>304</sup> **Saheeh.** Saheeh Abu Dawood: H4982; Takhreej-al-Kalam ut Taiyyib: H238 (Albani ne Saheeh kaha)

<sup>305</sup> **Hasan.** Sunan Ibne Majah: H2825; Amal-al-Yaum wal Laila la Ibne as Sunni: H505 (Tehqeeq-al-Barni) (و اللفظ له); Takhreej-al-Kalam ut Taiyyib: H168 (Albani ne Hasan kaha); As-Saheeha: H16

<sup>306</sup> **Saheeh.** Saheeh Abu Dawood: H2600; Sunan Tirmizi: H3443; Sunan Ibne Majah: H2826; Saheeh Abu Dawood: V7 P353 H2340 mein Albani ne saheeh kaha; As-Saheeha: H14

<sup>307</sup> **Hasan.** Sunan Tirmizi: H3444 (و اللفظ له); Saheeh Ibne Khuzaima: H2532; Takhreej-al-Kalam ut Taiyyib: H171 (Albani ne Hasan kaha); Sayaar bin Haatim sadooq o hasan-ul-hadees hai.

Allah Ta'ala tumhe'n taqwa ka zaad-e-raah ataa farmaae, tumhare gunaah bakhshde aur tumhare liye bhalaai aasaan karde tum jahaan bhi ho.

### Dauraan-e-Safar Tasbeeh o Takbeer

❁ Jaabir رضي الله عنه se riwayat hai ke jab ham (kisi bulandi par) chadhte to 'اللَّهُ أَ' kehte aur jab (kisi nasheb mein) utarte to 'سُبْحَانَ اللَّهِ' kehte the.<sup>308</sup>

### Dauran-e-Safar Subah Ke Waqt Ki Dua

سَبِّحْ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَايَةٍ عَلَيْنَا رَبَّنَا صَاحِبُنَا وَأَفْضَلُ عَلَيْنَا عَائِدٌ بِاللَّهِ مِنَ النَّارِ.<sup>309</sup>

Ek sunne waale ne Allah ki taareef suni aur ham par uske jo acche inaamaat hue (unka tazkira bhi suna). Aye hamare Rabb! Hamara saathi ban ja aur ham par meherbaani farma. (Ham ye dua karte hain) Allah ki panaah mein aate hue aag (ke azaab) se.

### Dauran-e-Safar Ya Safar Ke Baghair Kisi Jagah Teherne Ki Dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.<sup>310</sup>

Main Allah Ta'ala ke mukammal kalimaat ki panaah mein aata hoo'n uski makhloq ke shar se.

### Safar Se Waapsi Ki Dua

Rasool Allah ﷺ buland jagah par teen (3) martaba Allahu Akbar kehte, phir ye dua padhte:

<sup>308</sup> Saheeh Bukhari: H2993; Saheeh Ibne Khuzaima: H2562

<sup>309</sup> Saheeh Bukhari: H2718 (و اللفظ له); Sunan Abu Dawood: H5086

<sup>310</sup> Saheeh Muslim: H2708; Sunan Tirmizi: H3437; Sunan Ibne Majah: H3547; Sunan Ibne Majah: H3547

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
 آيُّونَ تَأْتِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ  
 الْأَحْزَابَ وَحْدَهُ.<sup>311</sup>

Allah ke alaawa koi maabood nahi, wo akela hai, uska koi shareek nahi. Usi ki baadshaahat hai aur sab taareef usi ke liye hai aur wo har cheez par kaamil qudrat rakhta hai. Ham waapas aane waale hain, tauba karne waale hain, ibaadat karne waale hain, (aur) apne Rabb ki taareef karne waale hain, Allah ne apna waada sach kar dikhaya aur apne bande ki madad farmaai aur us akele ne tamaam (mukhaalif) giroho'n ko shikast de di.

### Khushi Ya Na-khushi Ki Baat Sunne Waala Kya Kahe?

Rasool Allah ﷺ ke paas agar koi khush-kun khabar aati to aap farmate:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Sab taareef Allah hi ke liye hai, jiske inamaat ke baais hi nek kaam mukammal hote hain.

Agar koi naa-pasandida muaamala saamne aata to Aap ﷺ farmate:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.<sup>312</sup>

Har haal mein saari taareef Allah hi ke liye hai.

<sup>311</sup> Saheeh Bukhari: H6385 (و اللفظ له); Saheeh Muslim: H1344; Saheeh Abu Dawood: H2770; Sunan Tirmizi: H950

<sup>312</sup> **Hasan li-ghairihi.** Sunan Ibne Majah: H3803; Al Mustadrak-lil-Haakim: V1 P499 (Indian edition) (وصححه من حديث عائشة); Musnad-al-Bazzaar: H533 (من حديث علي); Al Asaami wal Kunaa li Abi Ahmad-al-Haakim: (أ / 179 ق); As-Saheeha: H265 (new edition) mein Albani ne Hasan kaha (وفي الطبعة القديمة كان متوقفا عن القطع) (بتحسنة)

## Nabi ﷺ Par Durood Bhejne Ki Fazeelat

✽ Aap ﷺ ne farmaya: 'Jo shakhs mujh par ek (1) martaba durood bhejega Allah Ta'ala us par 10 rahmate'n naazil farmaaega'.<sup>313</sup>

✽ Nabi-e-Kareem ﷺ ka irshad hai: 'Meri qabr ko mela-gaah na banaao aur mujh par durood bhejo, tum jahaa'n bhi hoge tumhara durood mujh tak pohonch jaata hai'.<sup>314</sup>

✽ Nabi ﷺ ka famran hai: 'Wo aadmi bakheel hai jiske paas mera zikr ho aur wo mujh par durood na bheje'.<sup>315</sup>

✽ Nabi ﷺ ka farman hai: 'Allah ke kuch farishte aise hain jo zameen mein chalte-phirte rehte hain, wo meri ummat ka salaam mujhe pohonchate hain'.<sup>316</sup>

✽ Nabi ﷺ ka farman hai: 'Jab bhi koi shakhs mujhe salam kehta hai to Allah Ta'ala meri rooh mujh mein lautaa-ta taake main uske salaam ka jawaab doo'n'.<sup>317</sup>

## Kasrat Se Salaam Kehne Ki Taqleel

✽ Rasool Allah ﷺ ka farman hai: 'Tum Jannat mein daakhil nahi hoge jab tak ke tum momin nahi hoge aur tum momin nahi hoge, jab tak ke tum baaham mohabbat na karoge, kya main tumhe'n aisa kaam na

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<sup>313</sup> Saheeh Muslim: H384; Saheeh Abu Dawood: H523; Sunan Tirmizi: H3614; Sunan Nasai: H678

<sup>314</sup> **Saheeh.** Saheeh Abu Dawood: H2042; Saheeh Abu Dawood: V6 P282 H1780 (Albani ne Saheeh kaha).

<sup>315</sup> **Saheeh.** Sunan Tirmizi: H3546; Hidaayat ar Ruwaat: V1 P420 H893 ki taaleeq mein Albani ne saheeh kaha; Fazl Salaatu Alan Nabi ﷺ: H16 (Albani ne apni tehqeeq mein saheeh kaha) (ونحوه عند القاضي اسماعيل)

<sup>316</sup> **Saheeh.** Sunan Nasai: H1282; Fazl as Salaatu Alan Nabi ﷺ-lil-Qaazi Ismail: H21; As-Saheeha: H2853 (Albani ne saheeh kaha)

<sup>317</sup> **Hasan.** Saheeh Abu Dawood: H2041; Saheeh Abu Dawood: V6 P281 H1779 (Albani ne Hasan kaha)

bataau'n jiske karne se tum ek-doesre se mohabbat karoge! Aapas mein salaam kasrat se kaho'.<sup>318</sup>

❖ Sahaabi-e-Rasool Ammaar bin Yaasir ؓ farmate hain: '3 cheeze'n aisi hain jo shakhs unhe'n jamaa kar lega wo imaan ko samet lega: ① Apne aap se insaaf karna. ② Logo'n ko be-dareegh salaam kehna. ③ Tangdast hone ke bawujood (Allah ki raah mein) kharch karna'.<sup>319</sup>

❖ Hazrat Abdullah bin Amr ؓ ka bayaan hai ke: '1 aadmi ne Nabi ﷺ se daryaaft kiya ke islam mein kaunsa amal sabse behtar hai?' Aap ﷺ ne farmaya: 'Tu khaana khila aur jise tum pehchaante ho aur jise nahi pehchaante (sab ko) salaam kaho'.<sup>320</sup>

### Kafir Ke Salaam Ka Jawaab

❖ Rasool Allah ﷺ ka farman hai: "Jab ahle kitab (yahood aur isaa'i) tumhe'n salaam kahe'n to tum kaho: 'وَعَلَيْكُمْ' (Aur tum par bhi)".<sup>321</sup>

### Murgh Bolne Aur Gadha Renkne Ke Waqt Ki Dua

❖ Rasool Allah ﷺ ka farman hai: Jab tum murgh ki azaan suno to Allah Ta'ala se uske fazl ki dua karo. Masalan kaho:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

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<sup>318</sup> Saheeh Muslim: H54; Saheeh Abu Dawood: H5193; Sunan Tirmizi: H2688; Sunan Ibne Majah: H68

<sup>319</sup> **Saheeh Mauqoof.** Musannaf Ibne Abi Shaiba: H32461 (Tehqeeq Ash Shashri); Shobul Iman-lil-Bayhaqi: H10726 (Ar Rushd edition); Tehzeeb-ul-Aasaar lit Tabari: H194; (28: علقه البخارى قبل الحديث); Takhreej-ul-Kalam ut Taiyyib: H297 mein Albani ne Saheeh kaha.

Bayhaqi ki sanad mein Abu Ishaq as Sabe'i ne simaa ki saraahat kardi hai, nez Tabari ki sanad mein Abu Ishaq ke shagird Shu'ba hain, jo Abu Ishaq aur apne deegar asaatiiza ki sirf misra' bis simaa riwayat hi naqal karte hain.

<sup>320</sup> Saheeh Bukhari: H12; Saheeh Muslim: H39; Saheeh Abu Dawood: H5194; Sunan Nasai: H5000; Sunan Ibne Majah: H3253

<sup>321</sup> Saheeh Bukhari: H6258; Saheeh Muslim: H2163; Saheeh Abu Dawood: H5207; Sunan Tirmizi: H3301; Sunan Ibne Majah: H3697

Aye Allah! Main tujh se tere fazl ka sawaal karta hoo'n.

(Kyouнке wo farishte ko dekhta hai).

Aur jab tum gadhe ke renkne ki aawaaz suno to kaho:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Main Allah ki panaah mein aata hoo'n shaitan mardood se.

Kyouнке wo shaitan ko dekhta hai.<sup>322</sup>

### Raat Ko Kutto'n Ke Bhokne Ke Waqt Ki Dua

❁ Rasool Allah ﷺ ne farmaya: 'Jab tum raat ko kutto'n ke bhokne aur gadhe ke renkne ki aawaaz suno to unse Allah ki panaah mein aane ki dua karo, kyouнке ye aisi cheeze'n dekhte hain jinhe'n tum nahi dekh paate'.<sup>323</sup>

### Aise Shakhs Ke Liye Dua Jise Gaali Ya Takleef Di Ho

❁ Bashar taqaaze ke tahat agar Aap ﷺ kisi par naaraaz ho kar uske mutaalliq naazeba alfaaz kehte to phir uske liye ye dua karte:

اللَّهُمَّ فَأَيُّبَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.<sup>324</sup>

Aye Allah! Jis kisi momin ko maine bura-bhala kaha pas tu use us momin ke liye qiyaamat ke din apni taraf qurbat ka zariya bana de.

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<sup>322</sup> Saheeh Bukhari: H3303; Saheeh Muslim: H2729; Sunan Nasai-al-Kubra: H10713 (Tehqeeq Alarnaout) (وورد عنده صيغة التعوذ كاملاً); Saheeh Abu Dawood: H5102; Sunan Tirmizi: H3459

<sup>323</sup> **Saheeh.** Saheeh Abu Dawood: H5103; Saheeh Ibne Hibban: H5518 Tehqeeq Al Arnaout); Musand Abi Ya'la-al-Moosuli: H2327; Hidaayat ur Ruwaat: V4 P190 H4232 ki taaleeq mein Albani ne saheeh kaha.

Ibne Hibban aur Abu Yaala ki riwayat mein Muhammad bin Ishaq ne simaa ki saraahat kardi hai.

<sup>324</sup> Saheeh Bukhari: H6361 (و اللفظ له); Saheeh Muslim: H2601

Muslim ke alfaaz mein ye bhi hai: 'Ise uske liye paakizgi aur rahmat bana de'.

## Musalman Doosre Musalman Ki Taareef Mein Kya Kahe?

ﷺ Nabi-e-Kareem ne farmaya: ‘Jab tum mein se kisi ko har soorat apne dost ki taareef karni ho (ba-sharte-ke wo ye cheez jaanta ho) to use ye alfaaz istemaal karne chaahiye: “Main samajhta hoo’n ke wo shakhs aise au raise (masalan: Muttaqi, nek, aalim-bil-amal, dayaanatdaar waghaira) hai. Taaham Allah Ta’ala uska muhaasib hai, main Allah Ta’ala ke saamne kisi ko paak qaraar nahi de sakta”.<sup>325</sup>

## Jab Musalman Apni Taareef Sune To Kya Hai?

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ<sup>326</sup> (وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ).<sup>327</sup>

Aye Allah! Meri is wajah se giraft na farmana, jo ye log keh rahe hain aur mujhe wo maaf farmade jo ye nahi jaante aur mujhe usse ziyaada behtar banade jo ye (mere baare) mein gumaan rakhte hain.

## Hajj Ya Umrah Ka Ehraam Baandhne Waala Labbaik Kaise Kahe?

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ.<sup>328</sup>

<sup>325</sup> Saheeh Bukhari: H2662; Saheeh Muslim: H3000 (و اللفظ له); Saheeh Abu Dawood: H4805; Sunan Ibne Majah: H3744

<sup>326</sup> **Saheeh Mauqoof.** Al Adab-al-Mufrad-lil-Bukhari: H761 (Tehqeeq Abdul Baaqi); Musannaf Ibne Abi Shaiba: H38446 (Tehqeeq Ash Shashri); Az Zohd li Ahmad bin Hambal: H1150; Saheeh-al-Adab-al-Mufrad: P284 (Albani ne Saheeh kaha)

Mubaarak bin Fazaala ne Ibne Abi Shaiba ki riwayat mein simaa ki saraahat kardi hai. Lehaza jisne uski sanad ko zaeef kaha hai, wo ghalati par hai.

<sup>327</sup> **Munqata.** Musannifaat Abil Abbas-al-Asm: H278; Shobul Iman: V6 P504 (Ar Rushd edition) (عن بعض السلف واللفظ لهما); Nahwa Fil Mujtanaa la Ibne Duraid: P15 (Al Usmaaniya edition); Ibne Asaakir ke tareeq se Taareekh Damishq: V3 P332 mein (عن أبي بكر الصديق (sanad munqata); Saheeh-al-Adab-al-Mufrad: P284 mein Albani ne zikr kiya (و سكت على هذه الزيادة)



Aye Allah! Main haazir hoo'n, main haazir ho'n, main haazir hoo'n, tera koi shareek nahi, main haazir hoo'n, bila-shubha har taareef aur nemat tere hi liye hai aur teri hi baadshaahat hai tera koi shareek nahi.

### Hajr-e-Aswad Ke Qareeb Jaa Kar Allahu Akbar Kehna

❖ Nabi ﷺ ne oont par sawaar hokar Baitullah ka tawaaf kiya, jab aap hajr-e-aswad ke paas aate to uski taraf, apne paas maujood kisi cheez (kham-daar chadi) ke zariye se ishaara karte aur 'اللَّهُ أَكْبَرُ' kehte.<sup>329</sup>

### Rukn-e-Yamaani Aur Hajr-e-Aswad Ke Darmiyaan Dua

❖ Nabi-e-Kareem ﷺ rukn yamaani aur hajr-e-aswad ke darmiyan ye dua padhte the:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>330</sup>

Aye hamare Rabb! Hame'n duniya mein bhalaai ataa farma aur aakhirat mein bhi bhalaai ataa farma aur hame'n aag ke azaab se bacha.

### Safa Aur Marwa Ke Darmiyan Padhi Jaane Waali Dua

❖ Rasool Allah ﷺ jab safaa ke qareeb hue to farmaya:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ أَيْدًا بِمَا بَدَأَ اللَّهُ بِهِ.

Bila-shubha safaa o marwa Allah ki nishaniyo'n mein se hain, main wahee'n se shuru karta hoo'n jahaa'n se Allah ne shuru kiya.

Phir Nabi ﷺ ne safa se aaghaaz farmaya. Uske oopar chadhte gae yahaa'n tak ke Baitullah ko dekha phir qabile ki taraf mu'n kiya aur Allah ki tauheed aur kibriyaa'i bayaan karte hue ye alfaaz kahe:

<sup>328</sup> Saheeh Bukhari: H1549; Saheeh Muslim: H1184; Saheeh Abu Dawood: H1812; Sunan Tirmizi: H825; Sunan Nasai: H2748; Sunan Ibne Majah: H2918

<sup>329</sup> Saheeh Bukhari: H1613 'الشى' (kisi) cheez se muraad chadi hai.

<sup>330</sup> **Hasan.** Saheeh Abu Dawood: H1892; Saheeh Abu Dawood: V6 P141 H1653 mein Albani ne Hasan kaha; Surah-al-Baqara 2: 201

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

Allah ke alawa koi maabood nahi wo akela hai uska koi sharek nahi, usi ke liye baadshaahat hai aur usi ke liye taareef hai aur wo har cheez par kaamil qudrat rakhta hai, Allah ke siwa koi maabood nahi wo akela hai, usne apna waada poora farmaya aur apne bande ki madad farmaai aur us akele hi ne (mukhaalif) giroho'n ko shikast di.

Phir uske darmiyaan dua farmaai is tarah teen (3) dafa kaha: Hadees lambi hai aur us mein ye bhi mazkoor hai ke Nabi ﷺ ne marwa par bhi waise hi kiya jaise safa par kiya.<sup>331</sup>

### Yaum-e-Arfa (9 Dhul Hajja) Ki Dua

❖ Rasool Allah ﷺ ne farmaya: Sabse behtar dua yaum earfa ki dua hai, aur (us din) jo kuch maine aur mujhse pehle nabiyyo'n ne kaha hai us mein shab se Afzal ye hai:

<sup>332</sup> لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allah ke siwa koi maabood nahi, wo akela hai, uska koi shareek nahi, uski baadshaahat aur taareef hai aur wo har cheez par kaamil qudrat rakhta hai.

### Mash-a'r-e-Haraam (مشعر حرام) Ke Paas Zikr o Azkaar

❖ Nabi ﷺ qaswa (oontni) par sawaar ho gae, jab Mash-a'r-e-Haraam (muzdalifa) pohonche to qibla-rukh ho kar Allah Ta'ala se dua ki:

<sup>331</sup> Saheeh Muslim: H1218 (و اللفظ له); Saheeh Abu Dawood: H1905; Sunan Ibne Majah: H3047; Surah-al-Baqraa 2: 158

<sup>332</sup> Hasan Li-ghaerih. Sunan Tirmizi: H3585 (من حديث عبدالله بن عمرو); Fazl Ashr Dhul Hajja lit Tabarani: H51 (واللفظ لهما); Muwatta Imam Maalik: V1 P214 (Tehqeeq Abdul Baaqi) (من حديث طلحه مرسلًا); As-Saheeha: H1503 mein Albani ne Hasan kaha.

(Allahu Akbar Laa Ilaaha Illallah) 'اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ' aur kalimaat-e-tauheed kehte rahe. Khoob raushni hone tak yahee'n thehre rahe, phir sooraj nikale se pehle yahaa'n se rawaana ho gae.<sup>333</sup>

### Rami-e-Jamaraat Ke Waqt Har Kankari Ke Saath Takbeer

❁ Rasool Allah ﷺ teeno'n jumerat ke paas jab bhi kankari phenkte 'اَللّٰهُ اَكْبَر' kehte. Phir aage badhte aur pehle aur doosre jamre<sup>334</sup> ke baad dua bhi farmate. Taaham aakhri jamre ko rami<sup>335</sup> karte hue har kankari ke saath Allahu Akbar kehte aur uske paas thehre baghair waapas ho jaate.<sup>336</sup>

### Taajjub Aur Khushi Ke Waqt Ki Dua

<sup>337</sup> سُبْحَانَ اللَّهِ.

Allah paak hai.

<sup>338</sup> اَللّٰهُ اَكْبَرُ.

Aur Allah sabse bada hai.

<sup>333</sup> Saheeh Muslim: H1218 (وَاللَّفْظُ لَهُ); Saheeh Abu Dawood: H1905

<sup>334</sup> T: (جَمْرَةٍ) Darmiyaani jagah jahaan hujjaaj kankariyaan maarte hain [RSB]

<sup>335</sup> T: Shaitan/Jamrah ko kankariyaan maarna [RSB]

<sup>336</sup> Saheeh Bukhari: H1753 (وَاللَّفْظُ لَهُ); Sunan Nasai: H3083

<sup>337</sup> Saheeh Bukhari: H6218; Sunan Tirmizi: H2196 (مِنْ حَدِيثِ أُمِّ سَلَمَةَ); Saheeh Bukhari: H283; Saheeh Muslim: H371; Saheeh Abu Dawood: H231; Sunan Nasai: H269 (مِنْ حَدِيثِ أَبِي هُرَيْرَةَ)

Umme Salama رضي الله عنها ki hadees ka taalluq khushi ke mauqa se hai. Jabke Abu Huraira رضي الله عنه ki hadees ka taalluq taajjub ke mauqa se hai.

<sup>338</sup> Saheeh Bukhari: H4741; Saheeh Muslim: H222 (مِنْ حَدِيثِ أَبِي سَعِيدٍ); Saheeh Bukhari: H610; Saheeh Muslim: H1365; Sunan Nasai: H3380; Sunan Tirmizi: H1550 (مِنْ حَدِيثِ أَنَسٍ)

Abu Saeed Khudri رضي الله عنه ki hadees ka taalluq khushi ke mauqa se hona ziyaada zaahir hai, jabke Anas رضي الله عنه ki hadees ka taalluq taajjub ke mauqa se hai.

## Khush-khabri Milne Par Kya Kare'n

❖ Nabi-e-Akram ﷺ ko kisi khush-kun cheez ki ittela milti to aap Allah Ta'ala ka shukr adaa karte hue sajda-rez ho jaate.<sup>339</sup>

## Jism Mein Takleef Mehsoos Ho To Kya Kahe'n?

❖ Rasool Allah ﷺ ka farman hai: 'Jism ks jis hisse mein takleef ho, us par apna haath rakho aur teen dafa kaho:'

بِسْمِ اللَّهِ.

Allah ke naam se.

Aur 7 dafaa kaho:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأُحَازِرُ.<sup>340</sup>

Main Allah aur uski qudrat ki panaah mein aata hoo'n, us cheez ke shar se jo main mehsoos karta hoo'n aur jiska mujhe andesha hai.

## Apni Nazr Lag Jaane Ka Andesha Ho To Kya Kahe'n?

❖ Rasool Allah ﷺ ne farmaya: 'Jab tum mein se koi shakhs apne bhai ya apne yahaa'n ya apne maal mein khush-kun cheez dekhe to [use barkat ki dua karni chaahiye] kyonke [lag jaana] haq hai'.<sup>341</sup>

## Ghabraahat Ke Waqt Kya Kaha Jaae

لَا إِلَهَ إِلَّا اللَّهُ.

<sup>339</sup> **Hasan.** Saheeh Abu Dawood: H2774; Sunan Tirmizi: H1578; Sunan Ibne Majah: H1394; Al Irwa: V2 P226 H474 mein Albani ne Hasan kaha.

<sup>340</sup> Saheeh Muslim: H2202 (و اللفظ له); Saheeh Abu Dawood: H3891; Sunan Tirmizi: H2080; Sunan Ibne Majah: H3522

<sup>341</sup> **Saheeh.** Musnad Ahmad: V3 P447 (و السياق له); Sunan Ibne Majah: H3509; Al Mustadrak-lil-Haakim: V4 P215 (Indian edition) (و الزيادة التي بين امعكوفتين عندهما); Muwatta Maalik: V2 P938 (Tehqeeq Abdul Baaqi); As-Saheeha: H2572 mein Albani ne saheeh kaha.

Allah ke siwa koi maabood nahi.<sup>342</sup>

### Aam Jaanwar Ya Oont Zibah Karte Waqt Kya Kaha Jaae

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ (اللَّهُمَّ مِنْكَ وَلَكَ) اللَّهُمَّ تَقَبَّلْ مِنْ (...).<sup>343</sup>


(Main) Allah Ta'ala ke naam se (zibah karta hoo'n) aur Allah sabse bada hai. Aye Allah! Ye teri hi taraf se aur tere hi liye hai. Aye Allah! Tu (ise) ... ki taraf se qubool farma.

### Sarkash Shayateen Ke Makr o Fareb Se Bachne Ki Dua

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُ هُنَّ بَرٌّ وَلَا فَاخِرٌ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ  
وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ

<sup>342</sup> Saheeh Bukhari: H3346; Saheeh Muslim: H2880; Sunan Tirmizi: H2187; Sunan Ibne Majah: H3935

<sup>343</sup> Saheeh Muslim: H1966 (الجملة الأخيرة فيه); Saheeh Muslim: H1967 (التسمية والتكبير فيه); Mustakhraj Abu Awaana: H7798 (والزيادة التي بين المعكوفتين عنده وإسناده صحيح)

Baaz ka ye kehna ke 'اللَّهُمَّ مِنْكَ وَلَكَ' se lekar aakhir tak ke alfaaz saabit nahi, bilkul ghalat hai. Kyou nke aakhri jumla 'اللَّهُمَّ تَقَبَّلْ مِنْ' to Saheeh Muslim hi ki doosri H1967 mein saabit hai. Aur rahe 'اللَّهُمَّ مِنْكَ وَلَكَ' ke alfaaz, to ye bhi Mustakhraj Abu Awaana: H7798 mein saabit hain. Iski sanad mein Qataada se Shu'ba ne riwayat kiya hai. Aur Qataada se jab Shu'ba riwayat kare'n to unka a'n-a'na hujjat hota hai. Allama Albani  ne in alfaaz waali 1 aur riwayat ko Hasan kaha hai. (Taaleeq Alaa Hidaaya tur Ruwaat: V2 P128 [Haashiyat #2])

Maaloom hua ye riwayat bilkul saheeh hai, lehaza baaz ka deegar turq se aankhe'n band karke sirf Bayhaqi ki sanad dekh kar use zaeef keh dena bohot bada tasaahul hai.

Note: Muallif ki kitaab mein 'مِئْ' hai. 'ي' ka izaafa muallif ki taraf se hai, agar koi shaksh khud apni taraf se zibah kare to wo 'مِئْ' kahega, lekin koi doosre ki taraf se zibah kare to 'ي' keh kar uske baad us shakhs ka naam zikr karega.

وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا  
يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.<sup>344</sup>

Main Allah Ta'ala ke un kalimaat ki panaah mein aata hoo'n, jin se koi nek aur koi badd aage nahi guzar sakta, us cheez ke shar se jise usne paeda farmaya aur phelaaya aur wujood ataa kiya aur us cheez ke shar se jo aasmaan se utarti hai aur us cheez ke shar se jo us mein chadhti hai aur us cheez ke shar se jise usne zameen mein phaelaaya aur us cheez ke shar se jo usse nikalti hai aur raat aur din ke fitno'n ke shar se aur raat ek waqt har aane waale ke shar se siwaae aise raat ko aane waale ke jo khair ke saath aae aye nihaayat rahem karne waale.

### Tauba o Istighfaar

❁ Rasool Allah ﷺ ne farmaya: 'Allah ki qasam! Beshak main Allah Ta'ala se ek (1) din mein 70 martaba se ziyaada maafi maangta hoo'n aur usse tauba karta hoo'n'.<sup>345</sup>

❁ Nez Nabi ﷺ ne farmaya: 'Aye logo! Allah ke huzoor tauba karo kyonke main Allah Ta'ala se 1 din mein 100 se ziyaada martaba tauba karta hoo'n'.<sup>346</sup>

❁ Aap ﷺ ne farmaya: Jo shakhs ye kalimaat:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Teen (3) baar kahe to Allah Ta'ala use bakhsh deta hai, khwah ladaai se bhaaga ho.<sup>347</sup>

<sup>344</sup> **Hasan.** Musnad Ahmad: HV3 P419; Musannaf Ibne Abi Shaiba: H31201 (Tehqeeq Ash Shashri); Amal-al-Yaum wal Laila la Ibne as Sunni: H637 (Tehqeeq AlBarni); As-Saheeha: H2995 mein Albani ne Hasan kaha.

Muallif ki kitaab mein 'وَبَرًّا وَدَرًّا' hai. Jabke Musnad Ahmad waghaira mein ye tarteeb nahi hai, lehza ham ne alfaaz Musnad Ahmad waghaira ke mutaabiq darj kiye hain.

<sup>345</sup> Saheeh Bukhari: H6307 (وَاللَّفْظُ لَهُ); Sunan Tirmizi: H3259

<sup>346</sup> Saheeh Muslim: H2706 (وَاللَّفْظُ لَهُ); Saheeh Abu Dawood: H1515

❁ Aap ﷺ ne farmaya: ‘Rabb-e-Ta’ala band eke sabse nazdeek raat ke aakhri hisse mein hota hai. Agar tum un logo’n mein shaamil ho sakte ho jo us waqt Allah ko yaad karte hain to ho jao’.<sup>348</sup>

❁ Nabi ﷺ ne farmaya: ‘Banda apne Rabb ke saath sabse ziyaada nazdeek sajda karte hue hota hai. Lehaza sajde mein ziyaada se ziyaada dua kiya karo’.<sup>349</sup>

❁ Rasool Allah ﷺ ne farmaya: ‘Mere dil par parda sa aajaata hai aur main din mein 100 dafa Allah Ta’ala se bakhshish maangta hoo’n’.<sup>350</sup>

### Hamd o Sana, Takbeer, Aur Laa Ilaaha Illallah Ki Fazeelat

❁ Rasool Allah ﷺ ne farmaya: ‘Jo shakhs ek (1) din mein 100 martaba kahe’:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

Paak hai Allah apni khoobiyo’n samet.

To uske gunaah samandar ki jhaag ke baraabar ho’n to bhi maaf ho jaate hain.<sup>351</sup>

❁ Nabi ﷺ ne farmaya: ‘Jo shakhs 10 dafa ye dua padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

<sup>347</sup> **Saheeh.** Saheeh Abu Dawood: H1517; Sunan Tirmizi: H3577; Al Mustadrak-lil-Haakim: V1 P511 (و اللفظ له) (Indian edition); As-Saheeha: H2727 mein Albani ne saheeh kaha.

Muallif ne ‘ثلاثا’ (3 baar) ka lafz darj nahi kiya hai, halaanke dua ke manqoola alfaaz Haakim ki riwayat mein hai aur us mein ye lafz bhi maujood hai.

<sup>348</sup> **Saheeh.** Sunan Tirmizi: H3579 (و اللفظ له); Sunan Nasai: H572; Saheeh Abu Dawood: V5 P23 tahat H1158 mein Albani ne Saheeh kaha.

<sup>349</sup> Saheeh Muslim: H482; Saheeh Abu Dawood: H875; Sunan Nasai: H1137

<sup>350</sup> Saheeh Muslim: H2702; Saheeh Abu Dawood: H1515

<sup>351</sup> Saheeh Bukhari: H6405; Saheeh Muslim: H2691; Sunan Tirmizi: H3468; Sunan Ibne Majah: H3812

Allah ke alaawa koi maabood nahi, wo akea hai, uska koi shareek nahi, uski hi baadshaahat aur usi ke liye sab taareef hai aur wo har cheez par kaamil qudrat rakhta hai.

Wo us shakhs ki tarah hoga jisne aulaad-e-Ismaail ﷺ mein se 4 ghulam aazaad kiye.<sup>352</sup>

✽ Aap ﷺ ne farmaya: ‘Do (2) kalme zabaan par halke-phulke hain (lekin) mizaan mein intihai wazni aur Allah Ta’ala ko az-hadd mehboob hain. (Aur wo ye hain)’:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

Paak hai Allah apni khoobiyo’n samet, paak hai Allah bohot azmat waala.<sup>353</sup>

✽ Aap ﷺ ne farmaya: ‘Main ye (kalimaat) kahun’.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Allah Paak hai aur sab taareef Allah hi ke liye hai aur Allah ke siwa koi maabood nahi aur Allah sab se bada hai.

To mujhe ye amal un tamaam cheezo’n se ziyaada mehboob hai jin par sooraj tuloo hota hai.<sup>354</sup>

✽ Aap ﷺ ne farmaya: ‘Kya tum mein koi shakhs rozaana 100 nekiyaa’n haasil karne se aajiz hai?’ Ham-nasheeno’n mein se kisi ne daryaaft kiya ke ham mein se koi shakhs 1000 neki kaise kare? Aap ne farmaya: ‘Wo 100 martaba: (سُبْحَانَ اللَّهِ) kahe, to uske (naama-e-aamaal)

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<sup>352</sup> Saheeh Bukhari: H6404; Saheeh Muslim: H2693 (و اللفظ له); Sunan Tirmizi: H3553

<sup>353</sup> Saheeh Bukhari: H6682; Saheeh Muslim: H2694; Sunan Ibne Majah: H3806

(و اللفظ لهم)

<sup>354</sup> Saheeh Muslim: H2695; Sunan Tirmizi: H3597



mein 1000 nekiyaa'n likh di jaati hain aur uske 1000 gunaah mitaa diye jaate hain'.<sup>355</sup>

❖ Rasool Allah ﷺ ne farmaya: 'Jo shakhs 1 dafa kehta hai: (سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ) (Paak hai Allah azmato'n waala apni taareefo'n ke saath). Uske liye Jannat mein khajoor ka 1 darakht lagaa diya jaata hai'.<sup>356</sup>

❖ Aap ﷺ ne farmaya: 'Aye Abdullah bin Qais kya main tumhe'n Jannat ke khazaano'n mein se 1 khazaane ke mutaalliq na bataau'n?' Maine arz ki: 'aye Allah ke Rasool! Kyouin nahi'. Aap ﷺ ne farmaya: 'Tum kaho: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (Gunaah se bachne ki himmat hai na neki karne ki taaqat, magar Allah hi ki taufeeq se)'.<sup>357</sup>

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<sup>355</sup> Saheeh Muslim: H2698

<sup>356</sup> **Saheeh.** Sunan Tirmizi: H3464; As-Saheeha: H64 mein Albani ne Hasan kaha Abu az Zubair ka istilaahi mudallis hona saabit nahi, baaz ne kitaab se ghair-masmoo'\* hadees ki riwayat ke maane mein unhe'n mudallis kaha hai, lekin ye istilaahi tadlees nahi hai, balke kitaab se riwayat hai. Aur wo bhi aisi kitaab se, jin ki saari ahadees ko Abu az Zubair ne ya to khud Jaabir رضي الله عنه se sun rakha hai ya kisi aur waaste se Jaabir رضي الله عنه se suna hai.

\*T: Naa-qaabil-e-qubool [RSB]

Khud Abu az Zubair ka bayan hai: 'منه ما سمعت، ومنه ما حدث عنه', 'Is (sahifa) mein se baaz wo ahadees hain jin ko maine Jaabir رضي الله عنه se ba-raah-e-raast suna hai aur baaz ko kisi aur ne mujhe Jaabir ke hawaale se bayaan kiya hai'. (Az Zoafa-lil-Uqaili: V5 P382 (Tehqeeq Daktoor Maazin) Sanad Saheeh)

Choonke Abu az Zubair ke paas Jaabir رضي الله عنه ka asal sahifa maujood tha, is liye Jaabir رضي الله عنه ki wo ahadees jinhe'n Abu az Zubair ne kisi ke waaste se suna tha aur wo us sahifa mein maujood thee'n, unhe'n Abu az Zubair ne ba-raah-e-raast kitaab se bayaan kar diya hai. Is tarz-e-amal ka naam bhi tadlees hai aur Abu az Zubair ko isi maane mein baaz ne mudallis kaha hai. Lekin is tarah ke mudallis ka a'n-a'na radd nahi hota. Mazeed tafseel ke liye dekhe'n: Anwaar us Sahifa: (ت / 3464)

<sup>357</sup> Saheeh Bukhari: H4205; Saheeh Muslim: H2704; Saheeh Abu Dawood: H1526; Sunan Tirmizi: H3461; Sunan Ibne MajahL H3824

❁ Aap ﷺ ne farmaya: ‘Allah Ta’ala ko 4 kalimaat bohut ziyaada pyaare hain: (الْيَك) (Allah paak hai, tamaam taarifaat Allah ke liye hain, Allah ke alaawa koi saccha maabood nahi aur Allah sabse bada hai’. Un mein se jo bhi pehle keh liya jaae koi harj nahi.<sup>358</sup>

❁ Ek (1) baddu (eraabi) Aap ﷺ ke paas aaya aur kehne laga: ‘Mujhe kuch kalaam sikhaae’n jo main padha karun, Aap ne farmaya: Kaho’:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

Allah ke alaawa koi saccha maabood nahi, wo akela hai, uska koi shareek nahi. Allah sabse bada hai, bohut bada hai, aur sab taareef Allah hi ke liye hai, bohut ziyaada aur paak hai Allah jo saari kaaenaat ka Rabb hai, buraai se bachne ki himmat hai na neki karne ki quwwat magar Allah ghaalib (aur) hikmat waale hi ki taufeeq se.

Eraabi kehne laga: Ye kalimaat to mere Rabb ke liye hain, mere liye kya hai? Aap ﷺ ne farmaya: Tum is tarah kaho:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.

Aye Allah mujhe maaf farma de, mujh par rahem farma, mujhe hidaayat de aur mujhe rizq de.<sup>359</sup>

❁ Jab koi musalman hota to Nabi-e-Kareem ﷺ use namaz sikhaate, phir use hukm farmate ke in kalimaat se dua kiya karo:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي.

<sup>358</sup> Saheeh Muslim: H2137 (و اللفظ له); Sunan Ibne Majah: H3811

<sup>359</sup> Saheeh Muslim: H2696 (و اللفظ له) Saheeh Abu Dawood: H832

Abu Dawood ki riwayat ke akheer mein hai. Jab eraabi chala gaya to Nabi-e-Akram ﷺ ne farmaya: Usne apne haath khair se bhar liye.

Aye Allah mujhe maaf farmade, mujh par rahem farma, mujhe hidaayat de, aur mujhe rizq de.<sup>360</sup>

❁ Aap ﷺ ne farmaya: ‘Sabse afzal zikr (لَا إِلَهَ إِلَّا اللَّهُ) hai, aur sabse afzal dua: (الْحَمْدُ لِلَّهِ) hai’.<sup>361</sup>

❁ Baaqiyaat us Saalihaat (baaqi rehne waale amal) ye hain:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Allah paak hai, sab taareef Allah hi ke liye hai, Allah ke siwa koi maabood nahi, Allah sabse bada hai aur buraai se bachne ki himmat hai na neki karne ki taaqat magar Allah hi ki taufeeq se.<sup>362</sup>

### Nabi ﷺ Tasbeeh Kaise Ginte The?

❁ Abdullah bin Amr رضي الله عنه kehte hain ke maine Nabi-e-Kareem ﷺ ko tasbeeh ginte dekha (baaz riwayat mein ye bhi hai) ‘Apne daahine haath par’.<sup>363</sup>

### Mukhtalif Nekiyaa’n Aur Jaame Aadaab

❁ Rasool Allah ﷺ ne farmaya ke raat ki jab ibtida ho ya (Aap ﷺ ne farmaya): Jab shaam ho to apne baccho’n ko rok lo (aur ghar se baahar na nikalne do) kyunke us waqt shaitan phael jaate hain, phir jab raat ki 1 ghadi guzar jaae to unhe’n chod do aur darwaaze band kar lo aur us waqt Allah ka naam lo, kyunke shaitan band darwaaze ko nahi khol

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<sup>360</sup> Saheeh Muslim: H2697 (واللفظ له); Sunan Ibne Majah: H3845

Saheeh Muslim mein is riwayat ke 1 tareeq ke aakheer mein ye izaafa hai: ‘Ye alfaaz tere liye duniya o aakhirat ki bhalaaiyaa’n jamaa kardenge’.

<sup>361</sup> **Hasan.** Sunan Tirmizi: H3383; Sunan Ibne Majah: H3800; Hidaayat ur Ruwaat: V2 P435 H2246 Albani ne apni taaleeq mein Hasan kaha; As-Saheeha: H1497

<sup>362</sup> **Hasan.** Musnad Ahmad: V1 P71; As-Saheeha: H3264 mein Albani ne Saheeh kaha.

<sup>363</sup> **Hasan.** Saheeh Abu Dawood: H1502; Sunan Tirmizi: H3486; Saheeh Saheeh Abu Dawood: V5 P237 H1346 mein Albani ne saheeh kaha; Dekhiye Anwaar un Naseeha: (د / 1502)

sakta aur Allah ka naam le kar mashkizo'n ka mu'n bandh do. Allah ka naam lekar apne bartano'n ko dhak do, khwah kisi cheez ko chadaai mein rakh kar hi dhak sako aur apne chiraagh (sone se pehle) bujha diya karo.<sup>364</sup>

وَصَلَّى اللّٰهُ وَسَلَّم وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

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<sup>364</sup> Saheeh Bukhari: H5623; Saheeh Muslim: H2012; Saheeh Abu Dawood: H3731; Sunan Tirmizi: H1812; Sunan Ibne Majah: H3410

## Translitrator Ka Iktitaami Paeghaam:

Aaj Nov 6, 2023 shaam 5:45 pm par is roman script par kaam mukammal hua. Jis waqt main ye lines type kar raha hoon us waqt tak ummat-e-muslima bil-umoom, aur musalmanaan-e-falasteen khusoosan apni khasta-haali, muflisi, majboori, bechaargi, kamzori ka jeeta-jaagta namoona ban gae hain. Mujhe Muhammad bin Muhammad Jazri ash Shaafai ؒ ki mashoor kitaab Al Hisnul Haseen ke aakhir mein ‘Tasneef se Faraaghat’ unwaan ke tahat likhi hui ibarat yaad aai, jo neeche darj hai:

“Rasool Allah ﷺ ke mubaarak kalaam se (muntakhab-karda is majmua) Hisn-e-Haseen ki tasneef se main ba-roz-e-hafta baad Namaz-e-Zohar, 22 Dhul Hajja 791h mein faarigh hua aur ye faraaghat mere apne madrasa mein hui jo Damishq ke Baab Aqbal al Kattaan mein qaaem kiya hai. Allah Ta’ala is Damishq ke musalaano ke tamaam shehro’n ko har qism ki aafat se mehfooz farmaae. Is waqt shaher-e-damishq ka ye darwaaza aur baaqi tamaam darwaaze band hain, balke pattharon se diwaare’n khadi ki gai hain”.

“Aur log faseelo’n par khade (darbaar-e-khudawandi mein) faryaade’n kar rahe hain, log mehsoor hone ki wajah se nihaayat mushkil mein (pha-se hue) hain, paani kaat diya gaya hai, aur logo’n ne gid-gidaate hue apne haath dua ke liye uthaae hue hain. Shaher ke atraaf o muzafaat ko jalaa diya gaya hai, aur aksar ko tabaah o barbaad kar diya gaya hai aur har aadmi ko apne nafs, aulaad, maal ka khauf hai aur apne gunaaho’n aur bure aamaal se pareshan hai. Apni-apni bisaat ke mutaabiq har shakhs apni hifaazat karta hai. Pas maine is kitaab ko apna qila banaya aur Allah hi par bharosa kiya aur wohi mujhe kaafi aur behtareen kaarsaaz hai”. (Al Hisn Haseen)

Aen yehi haalaat aaj falasteen ke bhi hain. Allah se dua hai ke duniya bhar ke musalmaano ko sukoon, aafiyat, aman aur sukoon se nawaaze. Jo pareshaan haal hain, unki pareshaniyo’n ko door kare, jo

zakhmi/bimaar hain, unki shifa-e-aajila-kaamila ataa kare, jinke phool jaise bacchon ko badi bedardi se qatl kiya gaya unko, unke waalidain aur khandaan waalon ke liye najaat ka sabab banaae, jinka inteqaal hua hai unke gunaaho'n khataao'n ko maaf kare, unki qabro'n ko noor se munawwar kar de, jo shaheed hue hain unki shahaadat ko qubool farmaae, jin ke ghar-karobaar barbaad hue hain unko uska behtareen nemul-badal ataa farmaae. Aameen

Allah se dua hai ke zaalim, ghaasib yahoodi aur unki kisi bhi qism se madad karne waalo'n ko Allah tabaah o barbaad kare, aur unhe'n is sadee mein halaak hone waale abraha jaisi misaal banaa de. Beshak musalman be-kas, majboor, aur laa-chaar hain unki himmat nahi ke wo is maasoom awaam par kiya jaane waala khula zulm o barbariyat ke khilaaf koi kaarwaai kare. Aye Allah, Tu aajiz nahi, Tu kisi ka mohtaaj nahi, Tere liye koi kaam mushkil nahi. Aye Allah! Tu rahem ka, karam ka, aur musalmaano ki kaamyabi waala muaamala farma. Zaalim ke liye Tu kaafi ho ja aur musalmaano ko kaamyab kar aur un par sakeenat naazil farma. Aameen